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CHRISTIAN FAITH AND THE ATONEMENT.

SERMONS

PREACHED BEFORE THE UNIVERSITY OF OXFORD,

IN REFERENCE TO THE

VIEWS PUBLISHED BY MR. JOWETT AND OTHERS.

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WITH A PREFACE

BY THE

REV. THE VICE-CHANCELLOR,

AND AN APPENDIX OF AUTHORITIES.

OXFORD,
AND 377, STRAND, LONDON:
JOHN HENRY AND JAMES PARKER.
LONDON: T. HATCHARD, 187, PICCADILLY.
M DCCC LVI.

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PREFACE.

A SUPERFICIAL reader of the multiform Creeds of the Arians might marvel at the mighty and protracted conflict to which the heresy of Arius gave rise. He might question what there could be in the doctrine of Arius and his followers, which could justify Athanasius and those who co-operated with him in such stupendous efforts of opposition to it? What evil could there be in it, which could induce so many to expose themselves to imperial persecutions, and endure them with such resolute and persevering constancy? Surely it might be said, no one who reads the Arian Creeds can question the faith of Arius or his sect, or accuse them of derogating from the honour of Christ. How exalted is the position in which they place Him! What divine power and attributes they assign to Him! Comparing the Arian Creeds with the Apostles', or the Nicene, or even the Athanasian Creed, an undiscerning mind might regard the Arian Creeds as equalling, if not surpassing, the three latter Creeds in elevated views of our blessed Lord and Saviour. At all events the ὁμοιούσιος of the Semi-Arians is so near the ὁμοούσιος of the Nicene Fathers, that

through what trials, persecutions, tortures, and deaths, has the same feeling carried myriads of devoted believers in the vicarious Sacrifice offered for them upon the Cross.

Nor are the grand effects of Christ's Atonement confined to the human race:—"For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven[a]." No previous alienation of the heavenly host need be suggested by this passage. Nor can it be otherwise than presumptuous for the finite mind of man, "now seeing through a glass darkly[b]," to attempt to trace out any clear or certain view of the effects of the Cross upon angels and archangels, cherubim and seraphim. But that some mighty influence upon them ascended from Calvary, God's own Word forbids us to doubt:—"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him[c]." It may be that the revelation of the inflexible justice in harmony with the unbounded mercy and love of Jehovah in the humiliation and death of the Blessed Son of God, co-equal and co-eternal with the Father, may have such effect upon the heavenly hosts as to preserve

[a] Col. i. 19, 20. [b] 1 Cor. xiii. 12. [c] Ephes. i. 9, 10.

them eternally from falling, after the pattern of their former compeers, and keep them for ever in faithful and loving allegiance to their Divine Sovereign. But for us, suffice it that some mighty results arising from the atoning death of Christ reach and traverse the highest myriads of heaven, uniting them to Himself in bonds of love for ever.

In the unfathomable depths of eternity, before the foundation of the world, was this stupendous event purposed by the infinite wisdom of the Everlasting God. And into the endless ages of eternity prospective its glorious effects will reach. Thus the atoning death of Christ appears to stand (if such expression were allowable) as a kind of centre of eternity, with previous ages looking forward to it, and succeeding ages experiencing its blessed effects in righteousness, love, and joy for ever.

Awful and tremendous presumption, then, must it be to venture to set aside the view of the death of Christ which pervades the Word of God, and to which the united voice of the Catholic Church throughout all ages bears witness with an unvarying and uninterrupted consent. Whence there appears to be no access to disbelief of the atoning efficacy of the vicarious sufferings of our Blessed Redeemer, save through a presumptuous attempt to invalidate the supreme authority of God's own Word, and contemptuously disregarding the voice of the Church, and the countless volumes of the writings of her learned and pious divines. What avails the recognition of the existence of Christ, or

of the fact of His death, though it be regarded as "the greatest moral act ever done in this world[d]," without faith in its vicarious efficacy. In this point lies the nucleus of the evangelical economy. To reject this is to abandon the whole Gospel system.

The Galatians had not strayed so far from the truth as to be guilty of denying the doctrine of the Atonement, when the faithful Apostle writes to them his stern rebuke:—"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed[e]." "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you[f]?" "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree[g]."

The anxious energies of St. Paul, awakened by this and other instances of false doctrine, stand in strong contrast with that indifference to "the truth as it is in Jesus[h]," which at the present day usurps the titles of liberality and freedom from bigotry.

[d] Jowett on St. Paul's Epistles to the Thessalonians, Romans, and Galatians.

[e] Gal i. 6—8.

[f] Gal. iii. 1.

[g] Gal. iii. 13.

[h] Ephes. iv. 21.

Instead of a sacred deposit, the Christian faith thus seems to be regarded as private property, of which the more a man gives up, the more generous he is. The noble spirit of St. Paul, the loving heart of St. John, did not induce such lukewarmness. No sooner did heresy appear, than they set about "earnestly to contend for the faith which was once delivered unto the saints[i]." And, doubtless, our duty imperiously calls us to follow the example of these inspired men. When the most unscriptural opinions have been published among us,—"*maledictum silentium quod hic connivet*," as said the heroic Luther. And a most awful responsibility would have rested upon our University, if such opinions had been suffered to fester among us unrefuted and unreproved. "If, then, the sentinels of the Gospel sleep upon their posts, if they do not instantly rouse to its defence, they are guilty of the blackest treason to their Heavenly Master[k]." Thus writes that learned and able vindicator of the great doctrine of the Atonement, Dr. Magee. And it is most remarkable that, in his admirable work on this vital doctrine, we find as close and exact a refutation of the recently published Essay upon the Atonement[l], as if it had been called forth by it, as it was by the writings of Priestley, Belsham, and others. His example has

[i] Jude 3.

[k] Magee on the Atonement, Prefatory Address.

[l] Jowett on St. Paul's Epistles to the Thessalonians, Romans, and Galatians.

been followed with eminent talent, learning, and piety by the authors of the discourses contained in this volume. And most thankful may we be to Almighty God for disposing His servants thus to come forward in an awful crisis of the history of religion in this University, and make a powerful stand against the unscriptural view which has been advanced, and the pride of intellect and the principles of interpretation leading to it.

May the Lord grant His divine blessing upon their faithful and able exertions, rendering them effectual in averting the infidelity, scepticism, and heresy which at the present crisis threaten our University and our country from many quarters, and in maintaining inviolate the inspiration and Divine authority of the Holy Scriptures, together with the grand system of doctrines of the blessed Gospel, especially that of "the full, perfect, and sufficient sacrifice, oblation, and satisfaction," in one word, the Atonement "for the sins of the whole world," made by the vicarious sufferings and death of our Lord and Saviour Jesus Christ.

R. L. COTTON.

Worcester College,
March 22, 1856.

SERMONS I., II.

ALL FAITH THE GIFT OF GOD.—REAL FAITH ENTIRE.

BY

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REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH.

ALL FAITH THE GIFT OF GOD.

1 Cor. iv. 7.

" What hast thou that thou didst not receive ? now if thou didst receive it why dost thou glory, as if thou hadst not received it ?"

No one who believes the Gospel can doubt that faith in our Lord Jesus Christ is a gift of God, wrought in the soul by God the Holy Ghost. "[a]By grace ye are saved through faith, and this not of yourselves;" faith too is not of yourselves; "it," faith too, "is the gift of God." And not that living faith only, whereby a man cleaves to Christ in love, but every beginning of, feeling after, drawing towards, tendency to faith, is equally the gift of God.

Yet, before entering either upon the proof or the application of this truth to circumstances of our time, some few points which bear upon it, ought to be made clear. Since the Pelagian heresy sprung up, it has been necessary to state the effects of grace in all its operations on man's heart as a whole : how, without any pre-existing deserts (save evil) on the part of man, God arouses him, touches his heart, enlightens his mind by the Holy Spirit, prepares and disposes him to repent and believe in Christ Jesus ;

[a] Eph. ii. 5.

whereas man, throughout this whole course of God's gracious drawing, has the power to receive, reject, retain, part with, that inspiration of God, but has not the power, of his own free-will without the grace of God, to turn, or to desire to turn, to God. As Christ died for all, so to all, who are born within the light of the Gospel of Christ, the grace to turn and prepare themselves for faith, is vouchsafed by God, if they will but receive and obey it ; but by nature we have it not. In this way alone, by surveying the action of the grace of God upon a soul which is hitherto wholly a stranger to grace and turned away from God, can we see or trace the full course of the grace of God. This way of stating the truths of grace has, after S. Augustine, been adopted in our own Articles.

But in our own souls, practically, Divine grace rarely operates altogether in this same order. For we are never, except through our own fault, out of Christ. God, for the most part, anticipates by His Gift the trials of elder years. In infancy, we receive the Sacrament of faith. Being then "made members of Christ and children of God," we receive freely, through God the Holy Ghost, the first principle of that spiritual life which is afterwards to be developed. In our childhood we, for the most part, without any opposition of a contrary will in us, receive the faith through the teaching of our parents, amid the operation of God the Holy Ghost on our dispositions and our young hearts. By the mercy and Providence of

God, we, for the most part, receive the faith, before those faculties of the mind are developed, to which the reception of the faith would be a trial. Even thus, we may see how the reception of the faith depends upon the right use of grace ; since the faith, communicated in the very same way, takes more or less deep possession of the soul, as the child is, in other respects, in his childish duties, self-government, obedience, prayers, more or less faithful to the grace of God. Some childish unfaithfulness to grace has often laid the foundation of the unbelief of maturer years.

The course of the Christian life, intended for us by God, is continual developement of the grace which in Baptism we received, in "charity out of a pure heart, and a good conscience, and faith unfeigned."

Even if unhappily faith is obscured in any, through the indulgence of habits, whether intellectual or sensual, contrary to faith ; if even, through marked resistance to grace or habitual neglect of it, love have grown cold, and faith have become an inoperative, historic faith, *that* faith, although at the time destitute of grace, because the soul has parted from grace and love, is still the residuum of past grace. The habit of faith still abides, like a body not yet dissolved, into which Christ may yet recall the soul by His life-giving word, "Young man, I say unto thee arise."

But as is the original character of faith, such is the way in which it is maintained. If man arrived at faith through the mere use of his natural reason, accepting or rejecting what is proposed for his belief

according as the evidence is or is not adequate to satisfy his natural reason, then undoubtedly it would be through unaided exercise of that same natural reason, that his faith must be maintained, strengthened, enlarged, defended; or, if it have been unhappily shaken or lost, then, by that same mere exercise of the understanding must it be consolidated or recovered. If, on the contrary, God works faith in the soul, not without grounds which satisfy reason illumined by His Holy Spirit, but Himself acting, not simply on the reason, but on the will also and the affections, disposing, preparing, arousing, helping, illuminating, justifying, sanctifying, the whole man, then faith, being the gift of God by grace, must be retained in us through grace; then faith will grow with the growth and enlargement of grace; or it will wane through whatsoever lessens grace; and if faith be impaired or destroyed, it cannot be demonstrated into any one by mere force of argument, nor can we recover it for ourselves by mere diligent study of human proof, but it must be regained by regaining the lost grace of God.

This question is plainly of great practical moment, in days when both belief in a revelation as a whole is assaulted on many sides, with little novelty but with great confidence; and those who cannot endure to part with their whole faith are still manifoldly tempted to sacrifice its integrity, in order to retain, as they think, such residue of our inherited faith as seems to them most defensible. Saving or justifying faith, all allow, is the gift of God. Holy Scripture expressly

says it. But if faith as a whole is from God, so are also the dispositions towards it.

If the beginning of our faith were from ourselves, then the beginning of our salvation would be from ourselves, not from God. If our belief were the simple result of our own reasoning powers ; if it depended upon nothing more, than acquiescing in certain things as true, which we could not help seeing to be true, when they were set before us ; if the belief that God has revealed Himself to mankind and has in that revelation taught the truths which He *has* taught, depended upon nothing more than that we could see clearly with our natural understanding the process of proof upon which it rested, then our faith would be a human not a Divine faith. Plainly, there must be much correspondence between human and Divine faith. They must have much in common, both in their groundwork and in the process whereby they are attained ; else they would not be designated by one common name. Both human and Divine faith are in things unseen, and of which the senses have no certain cognizance ; else they would not be faith. Both depend on the absolute credibility of him in whom the faith is reposed ; both must be proof against all lesser appearances, or surmises, or suspicions, which the waywardness of man's own heart, or the doubts of others, might suggest.

Both may be gained by different processes. Human faith, as well as Divine, has its intuitive perceptions, by which it arrives as solidly at its conclu-

sions in some cases, as, in others, by long or laboured conclusions. The perceptions of human faith are quickened or dulled by the moral character ; the finest perceptions of human faith are often such as the soul can give least account of. In human faith too, acute intellect will misjudge. Deep love, purity of heart, simplicity of soul, guilelessness of mind, will know where securely to rest its faith, while acuteness of intellect will be at fault, quick in discerning single points, sharp to discover a seeming defect, but not penetrating enough to see the centre on which the character really turns, or enlarged enough to comprehend it as a whole.

Faith in Divine things or in persons sent from God, may rest on direct sight of things invisible, as in S. Paul, or on slow reasoning, as in Nicodemus, or on simple apprehension, as in Nathanael. It may come through the report of others, as among a portion of the Samaritans, or through some unseen attractive might, as in our Lord's words, heard with the outward ears when He was in the Flesh among us, or borne in, at times, upon the inward ear now.

But in whatever way, direct or indirect, through the affections or through the intellect, the soul arrives at faith, whether in God or man, Divine Faith has this over and above, that in it there is an immediate action of God upon the soul. Faith, from first to last, is the gift of God to the soul which will receive it. God prepares the soul, with its will, not without it, to receive the Faith. God stills the soul,

that it may listen to the Faith; God flashes conviction into the soul, that it may see the truth of the Faith; in those who through His Grace persevere to the end, God seals up the Faith in the soul, that it may keep the Faith which it has received, unchanged, undiminished, unadulterated, the source of life and love and holiness, until faith is swallowed up in the blessed-making sight of Him Whom, unseen, it believed.

God forecometh us in all things. As the beginning of our being was from Him, so from Him also is our re-creation in Christ. Our own free will, as we now, since the fall, have it by nature, floats and sways between good and evil, weak toward good, overmastered by evil. If, unaided by Divine grace, we could make it good, we could make ourselves, of ourselves, better than God made us. We could bestow more upon ourselves than Almighty God. So did not even the good Angels; so cannot any created thing. The good Angels did not make their own wills good. God created them, as He did man, wholly good. God upheld them, freely through His grace choosing Him. They abode in the good will in which God had created them, by abiding in Him; their good will abode in them, because through the grace wherewith He endowed them, they, upheld by Him, clave inseparably to Him, and, by partaking of Him,were fixed in unchangeable bliss through His Unchangeableness.

In us, that will to cleave to Him in which He created us, is, after the fall, through His grace re-created in us. He Who sets Himself before us as the Object of our faith, gives us the will to believe

in Him, if we consent. With us it remains to receive or to have ; with God, to give. God wills that we should believe, but not without ourselves. He persuades us, invites us, calls us, works in us, that we should will to believe ; He, if we will, removes from us all hindrances within us to believe, attempers every disposition to His truth and faith, subdues in us, whatsoever erects itself or rebels against it. One only thing He doth not ; He doth not force us.

God Himself says that the beginning of our faith, as well as our complete faith, is from Himself. "Faith," the Apostle saith, "is the gift of God." "But [a] to you it is given," (ἐχαρίσθη) given as a gift of grace, "in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." S. Paul blends in one the beginning and the end of the Christian's life. To die for Christ is the crowning act of the Christian's life ; sufferings for Christ are the highest gift of grace. What they who suffered in His Name, spake in their hour of trial, Christ saith, the Holy Ghost "spake [b] in them;" what they endured, they endured through the power of Christ. "Christ, the Guardian of their faith, fought and conquered in those His servants. He approved them, willing; He aided them, struggling ; He crowned them, conquering ; rewarding in them with the recompense of His Fatherly goodness and love what He Himself wrought, and honouring what He Himself accomplished in [c] them." Yet not less is it the gift of God, S. Paul says, to believe on Christ than to suffer for Him.

[a] Phil. i. 29. [b] S. Matth. x. 19. 20.

[c] S. Cyprian Ep. 10. p. 21. Oxf. Trans. Ep. 76, 4. p. 307. This last was written in immediate expectation of his own martyrdom.

"I was [d] compassionated of the Lord to become faithful." S. Paul was inspired to speak of his own belief in Christ as being so wholly the grace of God that he speaks of it in a passive form, "I was compassionated by the Lord to be faithful," or a believer, *ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.* Whence "the compassionated" becomes even a title for those brought, through the grace of God, into the faith of the Gospel. "Who [e] before were not compassionated, but now have been compassionated"; "now ye have been compassionated through their unbelief"; "that through the compassion upon you they too may be compassionated." *οἱ οὐκ ἠλεημένοι νῦν δέ ἐλεηθέντες. ἠλεήθητε τῇ τούτων ἀπειθείᾳ, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι.*

With this coincides his other saying, "It [f] is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Not plainly," says S. Bernard, "as though any could indeed will or indeed run in vain, but that he who willeth and runneth, should boast not in himself but in Him from Whom he hath both to will and to run." Of himself S. Paul says again, "By [g] the grace of God I am what I am." He reserved no part to himself, as if this were his own, not God's. All which is good in me, all which I have or am of good, *that* I am, by the grace of God. He speaks of his very "I," himself, not of any gifts, graces, wisdom, knowledge of Divine things, inspirations, labours, love, zeal; not of any one thing which God had given him, not of the aggregate of

[d] 1 Cor. vii. 25.
[e] 1 Pet. ii. 10. Rom. xi. 30, 31.
[f] Rom. ix. 16.
[g] 1 Cor. xv. 10.

all God's gifts, but his very self, around whom all these things hung, in whom they were, his very inward self, had become what it was, by the grace of God. The stream is not distinct from the fountain ; nor the ray from the sun; nor is the ripened fruit of other kind than the blossom ; nor is the perfection of grace the gift of God and the beginning from nature.

Again, as silencing all boastfulness on the part of those who counted themselves somewhat, S. Paul appeals upbraidingly to their hearts ; "who [h] maketh thee to differ from another ; and what hast thou that thou didst not receive ; now if thou didst receive it, why dost thou glory, as if thou hadst not received it ?" If we had not received from God the grace whereby the faint and inoperative velleity, which is the highest attainment of the natural man, is changed into resolute and effective will, then man might have said, "the very foundation of all faith, our own will to believe, we have altogether from ourselves, not from God : we did not receive that upon which our salvation turns." But now in no part of our life in God, or, (which is the same) of the life of God in our soul, is the root or first spring of our acts from ourselves. We make and can make no one effort or motion ; we can exercise no will or desire, without the grace of God. This only have we, that we receive and have what God giveth ; plainly we do not receive or have without our will ; nor do we against or without our choice receive irresistibly our good will ; but

[h] 1 Cor. iv. 7.

the will to receive and have we receive of God. We cannot will by a separate act of our own, without the grace of God. "Not that[i] we are sufficient of ourselves to think," or account, "any thing as from ourselves." Nor as though part were our's, part God's. The Apostle denies that we may claim any thing, any one thing, λογίσασθαί τι, to proceed from ourselves; but all, even although *in* ourselves, or *with* ourselves, from God.

"It[k] is God which worketh in you both to will and to do of His good pleasure." He produceth not our will in us, as He produceth ourselves without ourselves; nor doth He work in us, as He worketh in the brute creation. He willeth to do nothing in us without ourselves; we can do nothing good, not even will without Him. But He willeth so to restore in us the harmony with Himself, that whereas He reserveth to Himself the prerogative of re-creating in us what is good, yet in all the rest, He willeth that we should co-operate with Him. He awakeneth, healeth, strengtheneth, upholdeth our will. "God," says S. Bernard,[l] "worketh in us these three things, to think, to will, to perform what is good; to think, *without* us; to will, *with* us; to perform, *through* us. From God then, doubtless, is the beginning of our salvation, and not either *through* us, nor *with* us. But consent and act, although not *from* us, are not yet without us. We must beware lest, when we feel these things done invisibly in us or with us, we attribute them either to our will, which is

[i] 2 Cor. iii. 5 See S. Chrys. ad loc.

[k] Phil. ii. 13.

[l] de grat. et lib. arb. c. 14. n. 46, 7.

weak; or to a necessity from God, which is none; but to the grace of God wherein He aboundeth. Grace arouseth free will, when it soweth the thought; healeth, when it changeth the affection; strengtheneth, when it leadeth to act; preserveth, lest it fail. But grace so worketh with free will, that it forecometh only in thought, in the rest accompanying; to this end forecoming, that henceforth it may be co-operated with. Yet so what was begun by grace alone is perfected conjointly, so that in each advance they operate unitedly not severally, together not alternately. Grace doth not act in part and free will in part; but they each by an undivided operation, accomplish the whole. Free will doth all, and grace doth all; yet as the whole is *in* free will, so the whole is *from Grace*."

The whole preaching of the Gospel to us Gentiles is summed up by the Prophet Isaiah, in words which express that God laid Himself open, as it were, to the inmost knowledge of those who knew not of Him so much, as that they ought to seek Him, and who sought Him not. Most literally God says in one pregnant word of the sacred language, "I gave Myself to be inwardly known [m] by those who asked not of Me; I gave Myself to be found of those who sought Me not."

All this agrees with the account which our Lord

[m] Is. lxv. 7. נדרשתי as a reflective, expresses this. דרש signifies to "search earnestly," (as God, after the commandments of God, righteousness) search below the surface (the knowledge of the works of God, Ps. cii. 2.) out of His word (Is. xxxiv. 16.) enquire about things yet unrevealed (from God and His Prophets) Gen. xxv. 22. 1 Kings xxii. 5. 2 Kings xxii. 13. Jer. xxxvii. 7. Ez. xx. 3. and (in the reflective) of God's allowing Himself to be enquired of. Ezek. xiv. 3. xx. 3. 31. ἐμφανὴς ἐγενήθην lxx.

Himself gives of the unbelief of such as, having seen the miracle of the loaves, murmured against His teaching, "I am the Living Bread which came down from Heaven." They had seen with their own eyes what should have persuaded them, and they were not persuaded. If miracles had been purposed by God to extort belief, belief might have been wrung from them. They had seen far more than those miracles of which Nicodemus said, "Rabbi, we know that Thou art a teacher sent from God, for no man can do the miracles which Thou doest, except God were with him." For two years and a half Jesus had gone up and down among them, working those miracles which Isaiah had foretold that the Christ would work, so that miracle and prophecy already centered in Him. "They had themselves eaten of the loaves and were filled." Yet they believed not. They had a ready plea for themselves, why they need not believe. They had a contradiction on the surface to urge, between what our Lord taught of Himself, and what they themselves knew. "Is not this Jesus, the Son of Joseph, whose father and mother we know? How then doth this man say, I came down from Heaven?" They knew that He was from below. How then could He be from above, and not only "be" but have "come down from Heaven?" Acute answer of human intellect and human ignorance! But why then did Nicodemus so firmly believe? why did these disbelieve? "No man cometh unto Me, unless the Father which hath sent Me draw him." It is a mighty drawing of which our

Lord speaks, [n] a drawing which constrains nature, overpowers the dull heaviness of nature, is stronger to draw than nature to resist; yet a drawing by the inward force of Divine Love, "with the cords of a man," by the inward ray of the Divine illumining, revealing to the soul the truth of the Divine words. For so our Lord explains His own words, "it is written in the Prophets, they shall be all taught of God."

By such authorities of Holy Scripture, the doctrines of Semi-Pelagianism were crushed, which denied, in fact, the preventing grace of God, conceding in different ways that the grace of God followed upon the endeavours of man, not that the effectual endeavours of man were called into being by the grace of God. It was then laid down in the Church, "If [o] any one saith that the beginning of faith and the very desire of belief, whereby we believe in Him Who justifieth the ungodly and arrive at the birth of Holy Baptism, doth not, as well as the increase of faith, come to us by the gift of grace, that is, by the inspiration of the Holy Spirit, correcting our will from unbelief to faith, from ungodliness to godliness, but is in us by nature, he is a manifest adversary of the Apostolic doctrines, since the blessed Paul teacheth, 'We [p] trust that He who has begun a good work in you, will perform it unto the Day of our Lord Jesus Christ.'

"If any says that mercy is bestowed by God upon us

[n] ἑλκύσῃ. [o] Concil. Araus. ii. A. D. 529. cap. 5. 6. 7. Conc. v. 807. ed. Col.

[p] Phil. i. 6. The Council adds, Ib. 29. Eph. ii. 8. 9. and then subjoins, "For they who say that the faith whereby we believe in God is of nature, lay down that all they who are alien from the Church of Christ are in a manner faithful."

believing, willing, desiring, endeavouring, labouring watching, studying, asking, seeking, without the grace of God, and confesses not, that through the infusion and inspiration of the Holy Spirit, it taketh place in us, that we believe, will, or are able to do all these things as we ought, and if he subjecteth the aid of grace to man's humility or obedience, and doth not allow that our being humble and obedient is the gift of grace itself, he resisteth the Apostle, who saith, 'what hast thou which thou hast not received?' 'By the grace of God I am what I am.'

"If any affirm that, without the illumination and inspiration of the Holy Spirit, Who giveth to all sweetness in assenting and believing the truth, we can, by the force of nature, think as we ought, or choose any good thing which appertaineth to the Salvation of life eternal, or can assent to the saving preaching, that is, the preaching of the Gospel, he is deceived by a heretical spirit, not understanding the words of God Who saith in the Gospel, 'without Me, ye can do nothing,' and that of the Apostle, 'not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God.'"

This is so plainly the teaching of our own Article upon free will that it would seem almost superfluous to insist upon it among ourselves, who mean, of course, to accept and believe its teaching. And yet if we turn from what we profess and think we believe, to maxims almost stereotyped among us, or to consider things which are difficulties as to faith, it would seem as if we believed nothing less.

Thus, it is almost a received formula on the evidences of the Gospel, that the province of reason is antecedent to that of faith ; that we are on grounds of reason to believe in Revelation, in other words, to receive Faith, and then on the ground of Faith, to receive its contents, which are not to be contrary to Reason. True, as is urged, since reason is a gift of God, it will not conflict with His other gift, Revelation or Faith. But then, what Reason? Reason, such as Adam had it, before the Fall, unwarped by prejudices, unswayed by pride, undeafened by passions, unallured by self-idolizing, unfettered by love of independance, master of itself because subdued to God, enlightened by God, a mirror of the Mind of God, reflecting His Image and likeness after which it was created ; a finite copy of the perfections of the Infinite? Truly, no one would demur to the answer of such an oracle as this. A work of God, which remained in harmony with God, must be in harmony with every other creation of God ; for both would be the finite expressions of the one Archetype, the Mind of God. But that poor blinded prisoner, majestic in its wreck, bearing still the lineaments of its primæval beauty and giant might, yet doomed, until it be set free, to grind in the mill of its prison-house and make sport for the master to whom it is enslaved, this, which cannot guide itself, is no guide into the Mind of God.

More truly might that saying be reversed, and it might be affirmed, that the province of reason is after faith, not before. Reason, unaided, cannot even

penetrate into the sphere of the objects of Faith; nor can it, in any case, discern their substance or measure them by earthly laws. But reason, healed, restored, guided, enlightened, by the Spirit of God, has a power of vision above nature, and can spiritually discern a fitness, and correspondence, and harmony in the things of God which, through faith, it has received and believed. But to what end to measure by a crooked rule?

The fall perverted the whole of man's nature; not his sensual appetite only, nor his will, nor his understanding, but his whole being. In its outward act, it was rebellion against God. In its motive, it was pride and ambition; "Ye shall be as gods." In its effects it was a poison running through his whole physical nature, and rousing his passions into a phrenzied rebellion against himself. And henceforth sensual pleasure stupifies his judgment; passion disturbs it; pride and vain-glory distort it; self-will blinds it. There is not one way only to blindness of spirit. Every thing blinds the mind of man, which is not according to the Mind of God. It was then a poor and insufficient plea, when it has been said in behalf of this or that unbeliever, that he was, what is called "a moral man." It was a short-sighted theory, which was anxious to point out this or that flagrant moral defect in the lives of unbelievers. The fallen spirits have no sensual temptations. Our first parents' sin was spiritual sin. Whatever may have been the inward life of the Pharisees in our Lord's time, (and He Who "resisteth the proud" often leaves them, so that

they fall into disgraceful sensual sin) on the whole, they lived strict, obedient lives. "After the straitest sect of our religion," says S. Paul, "I lived a Pharisee." Our Lord Himself contrasts their lives, at one time with the Publican, at another with the Publicans and harlots [q]; yet, on both occasions, only to warn them, that the grosser sins of the Publicans and harlots did not keep them so hopelessly alien from the Kingdom of God, as the more subtle sins held back the Pharisee. The love of the praise of man made faith impossible. "How [r] can *ye* believe (πῶς δύνασθε ὑμεῖς πιστεῦσαι,) who receive glory one of another, and seek not the glory which cometh of God only?" "They loved the praise of man, more than the praise of God."

So far then, from a highly intellectual age being a favorable atmosphere for the Gospel, intellect, like every mere natural power, is, unless in so far as Christ subdues it to Himself, in necessary antagonism to the Gospel, both as a whole, and in its parts. The special temptation of high intellect is, to think that, because by its natural powers it understands natural things and the visible creation, therefore it is qualified, more than others, to understand things above nature, and the Mind of the Creator. And therefore it *will* judge, what should be the evidence, the character, the extent, the contents, the effects of a Revelation from God; what sort of miracles are to be

[q] S. Matt. xxi. 31, 32. [r] S. John v. 44.

expected and are conformable to reason and to the Nature of God; what should be the structure or clearness of prophecy; what doctrines are consistent with the Nature of God; what God *could* or *could not* have taught; whether He *could* have dispensed with His own laws, or ordinary ways of working; what duties He *could* have imposed; what He *could* have praised; what rational beings, good or evil, there *can* be, higher than man; what the intercourse or influence of such agents towards man *could* be; whether a relation, which the natural intellect of itself would reject, *could* come from God; what dealings with His creatures are consistent with love or justice in God; whether the Eternal Existence of God, in Himself, Father, Son and Holy Ghost, is true or self-contradictory; whether the Unchangeable God *can* hear prayer.

Natural intellect judges, for itself, all these and many such questions, allowing freely to God whatever does not interfere with itself, granting to God that He is greater than itself, allowing its obligations to Him, that He has made it, and set it in a course wherein, without help from Him, it may attain, as it thinks, to its ultimate perfection. It treats with Him much as one might with a more powerful sovereign; it owns, in some sort, its dependance upon Him, yet so as to maintain an independance of its own. It will own what it cannot help, and will claim for itself all which it is not forced to yield up. It selects from the Attributes of God, what it wills to acknowledge;

and what it will not, it denies. Its own will is its measure of Almighty God. And so it claims to judge, to criticise, to condemn, in the Revelation of God, whatever it assumes to be out of harmony with the Mind of God, because its own has nothing akin to it. Its God then is, in truth, its own creation; its Creator is the creature of its own mind. It invests Him with dignity, intelligence, benevolence, marvellous power, wisdom of contrivance, as a sort of great Architect of the visible world. It will acknowledge gladly all which it likes, so that it is not required to acknowledge any thing which it does not like. But it has no idea of One Incomprehensible Being, containing all things, but contained by none ; the Rule of all things, but measured by nothing ; of Whose very Being, in that He is a Spirit, man can have no thought ; the Mysteries of Whose Nature cannot contradict man's reason, because man has no capacity by which to estimate them ; Whose "judgments are a great deep," in which human reason cannot wade ; Whose "Wisdom is unsearchable, and His ways past finding out." It has no awe, no reverence, no subjection. It admires, not adores : it is pleased with its own intelligence in admiring, and worships itself and its own wisdom, instead of shrinking into its nothingness in the Presence of its God, to hearken to what God will say to it. We think it strange now, that, because this earth has its moon rolling around it, and we see the sun and stars in their seeming circuit, man should have thought that

sun and stars also circled around this small earth, as the centre of the whole visible creation. And men do *not* think it strange, that man's reason should be the centre, around which all things seen and unseen should revolve ; so that from it, all things should be beheld in their due harmony and relations ; all should be understood by reference to it ; all should be measured by it, the Infinite by the finite. And well were it, were it only the Infinite! But the very ground of the ignorance is that, not contemplating, not meditating, not adoring, not bowing down itself and all its powers before its Maker, its Deity is a mere inanimate abstraction, not He Who Alone Is, and Who, in His Infinite Love and Goodness, made us out of nothing, to have our being in Him.

Every gift of God is plainly good, if it be sanctified. Great intellect may greatly serve God, if it first humble itself to obey Him. But pure intellect, unpenetrated by faith, is in more special antagonism to God, than even intellect imbruted in sensual sins. The sensual blind themselves ; they are bowed down to earth, that they cannot see God. The ambitious set up an idol in His stead, worship some shadow of His Greatness, and forget Himself, or are their own gods. To the covetous, mammon is their god ; to the gluttonous, "their belly" the Apostle says, "is their god." All these forget God ; their lives are one rebellion against God. But it is not the rebellion of direct defiance. Unsanctified intellect has this special evil, that it comes into direct conflict with the

Mind of God Himself. Its field is the all-but-infinite; space, time, mind, being, the laws whereby the Invisible worketh, the mirrors wherein (as far as may be in the flesh) His Attributes are beheld, are its province and its home. It can, in thought, ascend beyond time and space, and can conceive of laws which would extend even into Infinity[s]; it transcends and masters the knowledge of the finite, and so is brought into contact with the Infinite God. Its very track lies across the ways, the workings, the creative power of God, as He ordereth all things in number, weight and measure. It traces His laws and acknowledges the Law-giver; it almost grasps the creation in its thought, and reverences the Creator; it admires His Wisdom, and seems to be made a partaker of that Wisdom, by understanding some portion of it, and admiring it. It has stretched itself out to the bounds of all created things, and searcheth out all perfection. It has traversed, as it thinks, creation after creation, and worlds beyond worlds. And now, having traced the regularity and harmony of all God's natural laws, and found no hindrance to its understanding, will it own that there is a supernatural system, to which all its natural wisdom is not even a stepping-stone; that all its natural knowledge cannot decypher the very alphabet of the supernatural; that all its acuteness, inventiveness, powers of combination, the electric dartings-forth of its thought, the

[s] Price on the Infinitesimal Calculus. Vol. I. p. 2. c. 9. Principles of Geometry p. 260. sqq.

lightning rapidity of its conceptions, its piercing penetrating keenness fail it here ; that it has, not to discover, but to receive ; not to criticise, but to obey ; that it must exchange its keen activity for passive acquiescence, nature for Grace ; and that its first step towards the Throne of God, is to humble itself at His footstool and say, "Lord I am but dust and ashes, sinful and blind through inherited sinfulness and my own. Enlighten Thou me that I may see ; humble me that I may receive ; enlarge me that I may comprehend what here on Earth may be known of Thee, the Incomprehensible ; restrain me that I may not imagine aught of Thee, save what Thou art, and hast revealed?"

Yet this is the trial of intellect. In one of the many mansions of the house of the Great Father, it has its own reward, if sanctified. He who "hath[t] made all things for Himself," must have prepared for those wonderful, transcending intellects, whose piercing thoughts are more like intuition than reflection, some separate lustre in that bright galaxy around His Throne. But only if tried, perfected, sanctified. All of man, passions, will, affections, imagination, intellect, have to be tempered, purified, perfected, through the fire of trial without, within by the fire of the Spirit. Intellect, penetrated by the Spirit of God, irradiated by His Light, kindled by the glow of Divine love, reflects to after-ages the light which it has caught, illumines mysteries, guards truth, unfolds

[t] Prov. xvi. 4.

our spiritual nature, orders the whole sum and relations and proportions of Divine and human knowledge. But intellect, unenlightened by Divine light intuitive as it may be in human things, is blind in Divine. It is not merely, as the acute mathematician may not understand moral or physical science. The knowledge which pure intellect lacks, is not outward but inward ; not natural but supernatural. Man may understand the things of man ; God only unfolds the things of God ; through God only can we understand the things of God. "No man," saith S. Paul "knoweth the things of God, save the Spirit of God," as no man knows the inward thought of "man, save the spirit of man which is in him." This Spirit Apostles received, that through It they might know and declare the things of God ; through this Spirit Alone can we understand those same truths, spoken to us in words taught by that Same Spirit. For "the natural man," S. Paul goes on, "receiveth," or containeth, "not the things of the Spirit of God, neither *can* he know them, because they are spiritually discerned." S. Paul, as S. James and S. Jude, knows but of those two classes, "natural men," and natural wisdom, i. e. men who have not the Spirit of God, and wisdom, which is earthly, not of God ; and spiritual men, and spiritual Wisdom ; men who have not their souls only, but have the Spirit of the Father and the Son dwelling in them, hallowing them, guiding them, teaching them, enlightening them ; and "Wisdom which is from above, and cometh down from the Father of lights."

It is part of the dependance in which God seeth it to be good for the creature to abide, that the creature should not know God, except through the Revelation of God. Even Angelic Intelligences behold God, not through their own created vision, but through the light of Glory, which God imparts to them. "In" and "through Thy light, we shall see light." Angels too cannot, through their own created sight, penetrate that light unapproachable, which by its very brightness shrouds from sight the Essence of God; else it were not "unapproachable" to created being. Angels too are comprehended in those sayings, "No [u] one hath seen God at any time; the Only Begotten Son which is in the Bosom of the Father, He hath declared Him." "No [v] one knoweth the Son but the Father, neither knoweth any one the Father save the Son, and he to whomsoever the Son may reveal Him." Angels too knew not, of themselves, the Mystery of the Incarnation and of man's redemption, but longed to look closer into the depth of the Mysteries of Divine Wisdom, and Love shewn and revealed to us. God Alone can of Himself know God; God Alone can comprehend God. Through the brightness of the Divine Light in us, shall we, if, by His grace we attain, behold, each in our measure and degree, the Infinite, Incomprehensible, Essence of God.

But man has this further weakness through the Fall, that not only can he not know the things of

[u] S. John i. 18. [v] S. Matth. xi. 27.

God, except by the Revelation of God, but that very Revelation he cannot understand or receive by his natural powers, without the Spirit of God. As the Holy Angels cannot behold God, except through the light of God, neither can man understand the Revelation of God, save through the Spirit of God. The words of Divine Wisdom may sound over the outward ear; they do not penetrate the understanding, unless God Himself awakes the ear within. So saith our Blessed Lord Himself, "I thank Thee O Father, Lord of Heaven and earth, that Thou hast hid these things, [the mysteries of the faith revealed in Christ Jesus our Lord] from the wise and prudent [in their own eyes, and in knowledge of human things] and hast revealed them unto babes." The preaching was for all; the streams of Divine Knowledge and Goodness flowed forth for all; the rays of Divine Light were shed abroad for all; but the Light penetrated not eyes, which prejudice, or pride, or self-will, had blinded. The streams rested in the lowly vallies not on the mountain sides.

And this their not-hearing and not-seeing is the very result of thinking that they see and hear. If they had a misgiving that they did not see, they might yet learn of Him Who came to give them light. God's word to the Prophet Isaiah lays great emphasis on this their supposed sight and hearing. "Hear ye, hearing," i. e. go on hearing, "and understand ye not; and see ye, seeing, and perceive ye not." It is pronounced upon them, as the sentence of God

doubtless on their previous impenitence and on their refusal to hear God's previous calls. And so they heard, they criticised, they contradicted ; and the more they heard, the more they perverted ; and the more confidently they insisted that they understood, the further they were from the grace of God, which would have revealed to them the true meaning of what they heard.

It has, doubtless, been startling in early years, that minds so highly endowed with natural gifts of God, creations of His Mind, formed in such perfection of natural beauty, should have failed of the true faith, or overtly rejected God's Revelation of Himself. It would have been even perplexing, (as it must be distressing) were acute reason the way to faith, or more capable of appreciating it, or better qualified to detect any flaw in it, or to criticise its substance, or to weigh its evidence, or to unfold the meaning of the Scriptures in which it is deposited. The contrary is proclaimed at the very threshold of the Gospel. Acuteness and power of combination, inventiveness and grasp of intellect, are the fit framers and discoverers and organizers of human science and human philosophy ; humility, simplicity, candour of soul, integrity of the will, are the true, because the faithful, recipients of Divine knowledge. The Gospel was "hidden from the wise and prudent, and revealed unto babes."

Man's intellect was held captive, enslaved by his will ; and his will, by his passions and his pride ; God

set free the intellect, not by overpowering arguments addressed to itself, but by bursting the bonds whereby it was held, and removing the scales whereby the light which should enlighten it, was excluded. "I will destroy," God saith, "the wisdom of the wise," of those who through their natural wisdom, thought themselves, or were thought wise in Divine things, "and I will bring to nothing the understanding of the prudent." Human acuteness is skilled as to human ends ; it sees not one step towards the End of ends, its life in God. "Where is the wise" in this world's wisdom ? "Where is the scribe," with his human knowledge of things Divine ? "Where the disputer of this world," unequal alike to establish solidly natural truth or to impugn Divine ? "Hath not God made foolish the wisdom of this world ?" Working deeds which man's wisdom holds impossible, teaching truths which it regards as folly, yet by both working what human philosophy had failed to effect ! "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Man, through human wisdom and human reasoning, failed even to know God ; God substituted faith for reasoning, seeming folly for assumed wisdom, and gave not knowledge only, but salvation. On the one side were arrayed human wisdom, human nobility, human power ; on the other God arrayed "the foolish things of the world," "the weak things of the world," "base things of the world, things despised." Through

"unlearned and ignorant men," He imparted to faith, what learning helped not, and ignorance hindered not, to receive. The world through its wisdom, amid the wonders of the creation, knew not the Majesty of the Creator; God taught to fishermen and tentmakers and publicans, the poor and the ignorant and the despised Galileans, the humility of the Incarnation, and the shame of the Cross. Such as they were who called, such were mostly those who were called, "not many wise men after the flesh, not many mighty, not many noble:" but through these God taught to man, man's own misery, and the boundlessness of the Divine Mercy; He taught him humility through taking on Him the form of a servant and the humiliation of the Cross; but so He opened his eyes to behold, as man might, the Majesty of His Own Being and the depth of His Wisdom, and the greatness of His Holiness, and the Adorableness of His Love. He taught His own Glory through humility which human reason could not receive. He taught of that which is Highest in Himself, through the lowest; through the lowest whom He taught, He taught whatever accounted itself the highest; of the lowest He made the highest. The world despised, scoffed, reviled, hated, rejected, persecuted, trampled under foot, and was conquered. "The science of the fishermen overcame the science of the Philosophers;" and Philosophers did service to God, having first bowed their necks beneath the gentle, health-giving yoke of the Cru-

cified. The weak overcame the strong ; the unlearned taught the learned ; the foolish convinced the wise ; for in outward form, it was the weakness of God, and the foolishness of God ; but within were the might of Faith, and the attractions of Divine Love, and the Almightiness of Divine Grace.

As it was in the beginning, so it will be to the end. The form of the warfare may differ, the secret spring remains the same. Unbelief may become courteous, smooth, easy, compromising. The softness of the age may dislike the hardness even of unbelief. It will leave the casket, while it steals the jewel; it will grant the shadow, so that it secure the substance ; it will respect the " idea, " while it abhors the reality ; it will do homage to a painted lifeless semblance of truth, so that we will substitute its phantom for the living " truth, as it is in Jesus." But as faith is one, so unbelief is one. Mysteries which the human mind cannot fathom ; absolute submission to the will of God ; untampering acceptance of all, the minutest truths of God ; unchangeableness of the Faith amid the changes and progress of human science; oneness of the Faith amid the conflict of human opinions ; dealings of God, which man must adore, not scrutinize ; treasures of Divine grace in earthen vessels ; reasonings which themselves spring from a hidden, illuminating, wisdom ;—the human unsanctified intellect hates these with an unvarying, deadly hatred ; it will scoff at what it dares, explain away, what the average reverence of the age

will not allow to be treated with scorn, but never will it accept them, until itself be changed by the All-powerful Grace of God.

But our Lord still says to His own, "Greater is He that is in you than he that is in the world." Faith, being a Divine gift, is mightier than human reason. You may often not yourselves be able to develope in words the grounds or the strength of your convictions. You may be tempted to be vexed or disquieted in yourselves, because words of God, which stamp the faith upon your own souls, seem to another, unconvincing; or because truths, which to you are as your own souls, and are inwrought into your very souls and are a part of them, seem to others as "idle tales and they believe them not." The grounds of faith are often the more difficult to be produced in detail, even because Faith is a Divine Gift. The very deepest principles of Faith are often those which can least be analyzed. Faith was anterior to reasoning; it is more comprehensive than reasoning; it outlives reasoning. It is a centre to which all reasoning converges, which countless lines of reasoning intersect; but itself contains them all, and is contained by none. The distinctive colours into which faith's primal light can be resolved, may be counted; but its piercing light and kindling glow are not in the resolved ray. Faith has a direct power over the soul, and speaks to it, and is heard by it, because it is from God. Words of Scripture which express its truth touch a chord of

the soul which cannot but respond, because it has been attuned to it by God. As when our Divine Lord was in the flesh, "the [w] very Brightness and Majesty of the hidden Divinity, which shone through His Human Countenance, drew at first sight" those unto Himself, who had eyes to see it, and the Apostles were converted and left their all, and followed Him without delay, though they had seen no miracles nor any other token of Divine authority, so now too, His words speak to the ear of those who are His, with a Divine force, because they are the living words of the Eternal Word.

The very presence of Faith is God's witness upon earth. He Who "out of the mouths of babes and sucklings perfected praise," and by "the weak things of the world confounds the things that are mighty," even now overawes all but conceited unbelief, by the simple conviction of faith. Its dogmatism chafes the world, even because in the presence of its firm rootedness, the world feels the more its own unstayedness. If, but for a moment, amid the parting clouds of human opinions, theories, speculations, guesses, reasonings, the soul's eye catch but one glimpse of that deep azure sky of faith in its serenity, it feels that it has seen something deeper, higher, calmer, clearer, of more piercing beauty, than all which sweeps over it and shrouds it at times from sight. For where opinion vacillates, scepticism sus-

[w] S. Jerome on S. Matth. ix. 9. see Note F. on Tertullian p. 255. Oxf. Tr.

pects the truth, doubt misgives, reason argues, speculation clouds, imagination fails, there faith *knows* what it believes, more certainly than any object of the senses; as certainly, although not as vividly as if God had quickened its eye to see what it shall see hereafter. Faith knows more certainly than the senses; for the senses may deceive us, God cannot. Faith knows with absolute certainty; for "faith," the Holy Ghost saith, "is the substance of things hoped for." Faith makes the objects of faith present to the soul; it gives them, through its certainty, a substance and subsistence in the soul; faith knows by an infused light that which naturally passes knowledge; faith has, enfolded in it as it were, the germs and rudiments of things to come, in which it believes. For "we *know* in Whom we have believed." "And [x] this is life eternal, that they might *know* Thee the Only true God, and Jesus Christ, Whom Thou hast sent." To the Christian, his home in heaven is as certain as if he had seen it with his bodily eyes, although eye hath not seen nor ear heard the nature or the fulness of its joys. Faith "endureth,[y] as *seeing* the Invisible."

But since faith is the gift of God through grace, whatever injures grace, weakens faith. Faith may live on for a time without love, and become what is called an historic faith. But faith without love has no root. For we are "rooted and grounded in love."

[x] S. John xvii. 3. [y] Heb. xi. 27.

It is the last judgment of God upon the soul which *will* not live as it believes, that in the end it believes as it lives. But, short of this abandonment of the soul, whatsoever injures grace in the soul, injures faith. Of direct sins against faith, I will speak, with God's help, next Sunday. But, indirectly, every wilful sin is, so far, a denial of faith, and weakens faith. Intellectual, as well as moral, sins are, if wilfully entertained, antagonists to faith. Faith is based on humility, rooted in love, directed through a holy will, fed by contemplation, quickened by devotion, nurtured by study of the words of the Eternal Word, strengthened by spiritual growth, sees through purity of soul, lives in action. So then, it is weakened by the opposite of all these. Pride rebels against it, impurity is dulled to it, indevotion chills it, worldliness chokes it, negligence lets it slip, an unholy will wills that it should not be ; and all in common loose the soul's hold of faith, because they weaken grace, through which the soul has power to hold it.

Many things will combine to wrest it from you, my younger brethren. Through one thing only can you hold it, the grace of God. New, though false, lights dazzle at the outset of life ; novelty attracts ; the old faith may be pictured to you as antiquated ; a strict oneness of faith as illiberal ; the very Love of God is set in array against the Revelation of God, as though God could not mean what yet He has said ; belief in God, as He has revealed Himself, may

be pictured to you as derogatory to God. "Go not after them, nor follow them," is your Saviour's warning as to those who shall come in His Name, and whom He hath not sent. Old must the faith be, since as soon as man needed redemption, the Redeemer was promised, and the truths of the Gospel lay implicitly involved in the revelation to Adam; and He Who eighteen hundred years ago, more fully declared it as the power of God unto salvation, changeth not. "One" must it be, for contradictories cannot both be true, and He has said, there is "one Faith," as there is "One God" and "One Lord." Independant it must be of the progress of the human mind, since Faith relates to eternal truths, about which human reason would, by itself, dimly grope, the Being and the Ways of the Infinite, which human reason cannot grasp, nor fathom, nor survey, nor discover, nor re-order.

Yet faith, too has progress as well as grace; but as the reward of faith received, and grace well-used; faith for faith, and grace for grace. Simple faith which believes that it may understand, understands more and more by the help of God, because it believes. It longs to discover no new truths, but to love more deeply, and contemplate more truly, and cleave more constantly, and be conformed more wholly, to Him in Whom it has believed; and as it meditates, the fire kindles, and a ray from the Eternal Truth fills it with brightness, and light from the Eternal Light dissipates its remaining darkness, lays open what was

hidden, makes plain what was doubtful, deepens what was believed, draws the soul on to love more deeply what, by the light of faith, it has seen, until faith brings it to the Palace of the Eternal King, where it beholds, face to Face, Him Whom it has believed, dwells in Him, on Whom it has dwelt, is joined for ever to Him, to Whom it here clave by love, the Co-Eternal Trinity, One God, Blessed for evermore.

REAL FAITH ENTIRE.

ROM. i. 4.

" By Whom we have received Grace and Apostleship for obedience to the faith among all nations for His Name.

The whole relation of the creature to the Creator in its perfected state, is and will be, that the creature, knowing itself to be nothing but what it is by the will of God, cleaves to Him, upheld by Him, and finds its bliss in that inseparable union with Him. God made all things to have their perfection in Himself. Each thing was formed to represent, after its kind, some perfection of God. Manifold in their varieties, because each one can picture but some little beauty or goodness of the All-Perfect and the Infinite, all created beings unite in one Centre and one Principle of their being, in that all are from One, all tend to One, to repose in His Perfection. Each was in itself nothing. Not only was each, even the most perfect, as darkness compared to the boundless brightness of the Divine Light, but each retained its perfection, only through the continual inworking of the Creator. God formed each for its own special

end, its own special good, that it should find and attain the special perfection of which it was capable, by participation of His own Goodness, in some likeness to It. All rational creation was framed to find its full perfection, not in that which is simply according to its nature, but in that which is above its own nature, bestowed upon it by a supernatural participation of the Divine Goodness.

Not this our rational creation only, but Angels and Archangels, Cherubim and Seraphim, and each Angelic order, Thrones, Dominions, Principalities, and Powers, He formed very good, not to retain what was good in them, apart from, and independant of Himself, but by Himself to be maintained in it. He formed us holy, good, righteous, wise; but to remain such by an ever-present working of His Spirit, illumined, sanctified, beatified by His Indwelling Presence, ever deriving anew from God the goodness which He continually supplies.

To this condition God in His mercy wills to restore us through faith. Man was formed, God tells us, in the Image of God, after Their Likeness, [a] the Likeness of the All-Holy Trinity. Every power and faculty of the soul bore some trace of its likeness to its Maker. They were shadowy representations of some aspect of the Infinite Mind. In God all is One. His Attributes are, even in thought, inseparable from Himself. His Power, His Will, His Goodness, His

[a] Gen i. 26.

Greatness, His Wisdom, His Blessedness, are Himself. For He is One simple Essence. The Very Persons of the All-Holy Trinity, in that mode of Existence which belongs to God, in-exist in One another, in perfect Oneness.

In this Image and Likeness of the All-Perfect God, man was made, his various powers shadowing Attributes of God, which, although inseparable from God, we, as finite, can only conceive of, (as far as we can conceive of them) when set before us apart. But so, the immortality of man is a faint shadow of the Eternity of God; man's forethought, of the Divine Providence; man's intuition, of the Divine Intelligence; man's memory, of the Divine Knowledge; man's imagination, of God's conception of all things possible, though they are not. More plainly yet, man's will, power, desire to communicate himself, love, complacence, tenderness, justice, truth, are imparted copies of God's Infinite Perfections. Nay, those three especially, memory, reason, will, have, both in earlier [b] and later times of the Gospel, been thought to be a shadow of the All-Holy Trinity in Itself. "That Holy and Eternal Trinity," says S. Bernard, [c] in a passage of most condensed thought, "that Holy and Eternal Trinity, Father, Son, and Holy Ghost, One God; Supreme Power, Supreme Wisdom, Supreme Goodness, created a certain trinity after Their Image and Likeness, to wit, the reasonable soul: which

[b] see S. Augustine Confessions xiii. 11. p. 283. and note t. Oxf. Tr.
[c] Serm. 45. de Divers. p. 1186, 7. ed. Mab.

therein showeth forth some trace of all that Supreme Trinity, in that it consisteth of memory, reason, and will. Moreover, He created it such, that, abiding in Him, it might be happy in the participation of Him; if turned away from Him, whithersoever it should betake itself, it should remain miserable. But this created trinity chose rather, through the motion of its own will, to fall, than by the grace of its Creator, through free will, to stand. It fell then through suggestion, delight, consent, from that supreme and goodly trinity, power, wisdom, purity, into a contrary foul trinity of weakness, blindness, impurity. For memory became weak and powerless; reason, rash and clouded; will, impure. Moreover memory, which, while standing, meditated on the power of the simple Essence of God, falling therefrom, was broken and dashed into three parts, carnal, cumbersome, empty thoughts. Reason fell into threefold ignorance; of good and evil, of truth and falsehood, of fitting and unfitting. The will, into lust of the flesh, lust of the eyes, and pride of life. There is a trinity whereby we rise again, faith, hope, charity. These have threefold subdivisions. For there is faith of commands, of signs, of promises: there is hope of pardon, of grace, of glory: and there is 'charity out of a pure heart, and a good conscience, and faith unfeigned.'"

Even in man's fallen state, he still for the most part, in what he pursues, pursues something which has a perverted likeness to what, in God, is good.

Even seeming good must have a likeness to the One real Good. All things which have any loveliness in them, must have their loveliness from God; man, however fallen, corrupted, decayed, perverted, still bears such impress of the image wherein he was created, that he seeks as his end something akin to the Attributes of God. "Souls in their sins," says S. Augustine,[d] "seek but a sort of likeness of God, in a proud and perverted, and, so to say, slavish freedom." Pride[e] imitates God's high Majesty; ambition, His Glory; cruelty abuses His Power; vanity receives the Praise due to Him; wanton tenderness is a corruption of Love; luxury distorts that "fulness and never-failing plenteousness of incorruptible pleasures" which is with Him; prodigality caricatures His bountifulness; covetousness, His richness of possession; envy longs for His excellency; anger perverts His indignation; even sloth imitates unseasonably the everlasting rest of God, into which we shall one day, through the grace of God, enter. Strange sovereignty of good, that man, even when most perverted, must still chase after, in the creature, some shadow of what is to be found only in the Creator!

This ruin God willed to restore, amid increased difficulties, entailed through Adam's sin, but through super-abundant grace, bestowed through the Merits of the Redeemer. Adam had original righteousness, and the grace of God through which to stand; we

[d] de Trin. xi. 5.

[e] abridged from a beautiful passage in S. Aug. Confessions ii. §. 13. p. 25. Oxf. Tr.

have, amid our inborn corruption, the Righteousness of Christ, and the Presence of Christ, and the Might of Christ, wherewith, when fallen, to arise. But although our weakness is aggravated, and the Divine might imparted to us is enlarged; although we have the power of Christ's Spirit within us, wherewith to remedy the weakness inherent in us; still the purpose of God, to be accomplished in us, is the same; the character of the trial is, in its general outline, the same; the weapons whereby we must conquer, are the same. Entire conformity of the whole powers and faculties of the creature to the Creator is the end to be accomplished in us; the victory which overcometh the world, is entireness of faith.

The trial set before Angels and men was, with their free-will through the grace of God, wholly and entirely to believe God, and, believing, to choose the will of God. The end proposed to them was, so believing and so choosing, to be perfected in His Perfection. Both were created, knowing that they had all good which they had, from God. Both had their choice to receive from God, or to seek as their own, whatever was yet lacking to their perfection.

The Angels who received and used the grace of God, to long for and to find their everlasting blessedness, above themselves, in God, stood. The Angels who, following their bad chief, in pride said, "I [f] will be like the Most High," either [g] seeking as the bliss

[f] Is. xiv. 14.

[g] Aquin. i. q. 63. art. 3.

of their being, that which God had not assigned them, or seeking what they sought by the virtue of their own nature, not by the aid of God (*"I* will be like the Most High") fell.

Man's trial was in kind the same. By faith man would have stood, believing what God said, cleaving to Him with unwavering, unclouded, peaceful faith and trust, until, his painless probation over, he were fitted to be translated into the Beatific sight of God. Through want of faith man marred his whole nature. He desired out of God what God willed him to find in God; he judged hardly of God, as though God had forbidden him what was good and profitable to him. From pride came faithlessness; from faithlessness, disobedience; from his own disobedience to God, the disobedience of his appetites and passions to himself.

Through pride of independance and through faithlessness man fell. Through the submission and obedience of faith, God willed to restore him. Rebellion had spread through the whole of man; the restoration of man was to be through entire conformity to the Mind of God. God had made man wholly for Himself. His whole self, his will, his reason, his memory, his affections, He made to find their perfection and their bliss in Himself; to be in harmony with Him; united with Him, to reflect Him; and, reflecting Him, to glorify Him. The entire conformation of man's whole self to God is the end of all God's dispensations towards him, from the Death of the Incarnate

Son, to the minutest trial by which, through His own Grace, God ripens a single soul for eternity. In eternity, this entire conformity will *be*. In time, it is to be *formed* in us. And this entire conformity to God, is to be formed through entire faith in God. Adam's faith failed him in one thing, and he wholly fell. So then there is to be worked in us an entire conformity of will, affections, reason, with the Mind of God; and *this* is broken, if man *wilfully* withholds in any respect either his will or reason or affections, and submit them not to the Mind of God. The mean whereby this conformity is to be wrought in us, is entireness of faith; and *this* is broken, if we in any respect wilfully withhold our faith from the revealed Mind of God.

Faith, whether in God or man, is an implicit, full, unswerving reliance in the being who is the object of faith. If it is not absolute or perfect, it is not faith. It may be, as to man, circumscribed in its extent, but, within that compass, it must be absolute. If in matters of affection we trust husband or wife or child; if in matters of commercial honesty we trust those with whom we have dealings of trade; if in matters of public faith we trust the honesty of politicians or political enemies; if in matters of science we receive conclusions unproved to us, but which have been, (as the universal belief informs us on the knowledge of those whom we trust) demonstrated to others; one single flaw destroys the whole faith.

There may remain opinion, probability, more or

less, according as the flaw goes deeper into the heart of that which is the subject of our faith, or lies near the surface. But it is even a common phrase among us, on the first disappointment in some one, in whom, in whatever matter, we had rested our faith, " I have lost all faith in him," " my faith in him is all gone."

We may afterwards find and acknowledge ourselves to have been mistaken; we may keep our judgement, more or less, in abeyance; or the object of our faith may himself no longer be the same (as one who is repentant and converted is no longer the same man,) but so long as the object is the same, and the flaw undoubted, we may have hope or good opinion; we may hold a thing to be likely; we may have ground enough to act on; we may, by circumstances, be constrained to act as if we had faith; but we have it not. Whatever be the subject of our faith, the authority, (whatever it is) must be absolute. For what is doubtful in one point is doubtful as to all. There is no more authority as to any point which remains, than to that one which is gone.

Whether the subject of our faith be others' discoveries in science, or in maxims of morals, or truth of history, or honesty in intercourse, our faith, if betrayed, perishes wholly. Faith then is one and indivisible. It depends on the absolute credibility of him on whom we rely, that he knows certainly that for which we depend upon him, and that he tells us with undoubted truth what he certainly knows. But Faith in God has this, over and above

faith in man, that it is one virtue, tending towards One Object and One End.[h] God is the One *Object* of Faith in that God in Whom it centres, is the Primal, Essential, Uncreated, Truth, from Whom is all truth, the Archetype, Example, Pattern, Rule of all truth, to Whose very Being all falsehood is a contradiction, Whose very Nature it is, to communicate the Truth which He has and Is. God is the One *End* of Faith, in that God, Who has proposed Himself as the "exceeding great Reward" of Faith, is the Highest Good, the Fountain of all Good, having in Himself and being all manner of Good, so that in all eternity, all created being, yea, all possible creation, could not unitedly exhaust the fulness of His Good, or of any one side or aspect of His Goodness. For all possible creation is and must be finite; and no multiplication of the finite can measure or reach the Infinite. Faith, then, is borne towards God, as its Highest Object and its Highest End; faith bears the whole soul towards God; faith knits it to God; faith retains the whole soul in its right relation to God. Faith is one habit of mind towards God. Man is not man's centre. Guilelessness and unsuspiciousness are graces, but faith in any particular man is no duty. If faith in one man is destroyed, faith becomes more cautious where it shall rest, but it may still revive towards others. Whatever touches faith in God in one point, touches the whole

[h] Aq. in iii. Dist. 23. q. 2. art. 1. concl.

spiritual being. It is perilous to touch even a mistaken faith. For since the whole of Divine faith rests to each on One Authority, one mistake seems to shake all which rests on that one authority. Even as to mistaken faith, it is safer to expand and enlarge what is true, so that what is not true should fall off, as it were of itself, well-nigh unperceived.

But if true faith is touched in one point, the whole relation to God is changed. This may take place in many ways. The subjects of faith are manifold ; the Object and Source of faith is One, God. Whatever God reveals to us, proposes to our belief, sanctions in any way distinctly with His own Authority *that* is matter of faith. Some things God reveals to us of which human reason is not cognizant, for which it has no standard, nor measure, nor plumbline to fathom them, which it can neither know beforehand, nor demonstrate, when made known to it by revelation. But besides these things absolutely unknown to, and unknowable by man's natural reason, there are other truths as to God and ourselves, handed down originally from Revelation to Adam, which became part of the stock of human knowledge, and to which the more thoughtful minds of the Heathen wise more or less assented. On these truths too God has been pleased to set His seal, because, however reflective souls may have revived or re-discovered or disinterred them, when lost, from heaps of rubbish which overlaid them, they were hardly learned by the few, lacking in authority and unin-

fluential to the many, and mingled probably with error for all. These too the superadded Authority of God transmuted from the vagueness of human opinion to the certainty of Divine Faith. Such were e. g. the Unity of the Divine Essence, or the corruption of our human nature, or the hope of its restoration. It matters not, in this respect, whether God has revealed Himself, and His Attributes which are Himself, in plain words or in acts of His Divine Government of mankind which He has declared; whether He teach immediately, as to those, who are the organs of His Revelation, Moses or the Prophets or the Apostles, or mediately, as to those, to whom that Revelation is conveyed or transmitted; whether, as in the New Testament, He declares beforehand that He will put His words into the mouths of men inspired by Himself, or whether, as to the Old, He stamps with His own Authority writings which by His Spirit they have written. God gives, in each case, tokens whereby they to whom the Revelation is addressed, may know that it is He Who speaks. Whatsoever it be, which God has sanctioned, whether it be moral truth, or lesson of history, or interpretation of prophecy, or argument of His inspired Apostles, or harmony of the two Testaments, or discovery as to the soul, or the influences of evil beings either upon soul or body, or the resurrection of this same flesh, or the eternity or nature of future punishment, or the character of single actions, or judgments as to individuals other than we should have

expected, or inspiration of books of Holy Scripture—whatever it be, to which God hath set His seal,—*that* becomes matter of faith. *Before,* it might have been matter of human knowledge, but fallible; *now*, it bears the stamp and impress of Him, Who can neither deceive, nor be deceived. What results from human understanding alone, has but human certainty. The river does not arise above its source. The sanction of God absorbs the human in the Divine.

Faith, as a habit *in* man, is in itself co-extensive with "*the* Faith," i. e. that which is proposed *to* man for his belief. Accidentally they may differ. Partial ignorance of any matter of faith, if that ignorance is wholly involuntary, not self-contracted, and the defect does not lie in the will, does not vitiate man's faith. For the characteristic of Divine Faith is, that the understanding is moved, not by any demonstration of human reason, but by the will, acted upon, enlightened, empowered by God. The character of the will, whether or no it subjects itself to the expressed and understood Will of God, not the clearness of understanding, nor accuracy of conception, nor fulness of knowledge, determines the relation of the soul to God. The simplest mind which believes in God the Father, God the Son, and God the Holy Ghost, and that there is but One God, believes really and savingly the Doctrine of the Holy Trinity in Unity. He who believes that God the Son for us and for our salvation became Man, really and sa-

vingly believes the Doctrine of the Incarnation, although he knows none of the other truths, involved in these simple statements.

The trials of faith do not lie in simple apprehension of the truth, *what* we are to believe. This, "they who run," can, if simple-minded, "read." The trial lies, not with "the foolish things of the world," or "the weak things of the world," or "things despised." They have their own trials, but not this. The lowly find it not hard to pass through the lowly door. Hard to flesh and blood was the Apostles' lot, to forsake all, to be as "the offscouring of all things" and to "die daily." But they clung not to their own conceptions of the Christ. They laid aside, one by one, their thoughts what He *should be*, in sight of what He *was*. The trial of faith lies with acuteness, or subtlety, or inventiveness, whether these will receive with simplicity what God has said, as He has spoken it, or whether they *will* make the revelation of God to mean what they will, bending it, if they can, to their own thoughts, or if they cannot bend it, breaking it and themselves against it.

But since God, the Object of Faith, is One, and the substance of the Faith is one, viz. whatsoever God has proposed to our faith, and the habit of faith in the soul towards God is one, then any deliberate rejection of the Faith in any one point is, in fact, a rejection of the whole habit of Faith.

God Himself has taught us this as to His moral law, as also the principle upon which it rests.

"Whosoever [1] shall keep the whole law, and yet offend in one point, he is guilty of all." And the ground which He assigns is this, that the law is one whole, given by One Lawgiver. Whosoever then offends wilfully against any one law, offends against that whole, of which the one law is a part, and despises the whole Authority Who gave the law. "For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art a transgressor of the law." He is *just as much* a criminal, although *not so great* a criminal, as if he had broken all. He has as truly turned away from God, the Centre of our being, and turned to something out of God, although he has not turned away so wholly, or so far, as if he had turned away from Him in all. A robe is one whole, and the whole is torn, if one part is torn; one discordant note spoils the whole harmony; the failure of one link destroys the whole chain. Righteousness is one robe, enveloping our whole being; one harmony, making our whole souls into one; one chain, binding earth to heaven, and our souls to God. The principle of love is one. On the principle of love "hang all the law and the prophets." Whoso wilfully offends against one law of love, violates the whole principle of love upon which they hang. He breaks the law as a whole, though not the whole which is in the law. What of the law he still keeps, he does not keep from

[1] S. James i. 10.

the principle of love or obedience, or reverence of God; for these would hold alike in all. He only does not break what he yet refrains from breaking, because he is not tempted so strongly. He has broken it in will, if he has not broken it in fact.

The principle, then, of the oneness of both faith and obedience, is, that they are directed towards One, and come from the authority of One, Who reveals what we are to believe and commands what we are to do. Faith is obedience to His revelation, as such; and obedience is faith in *Him* Who, in His commands, bids us deny ourselves, and promises to give us Himself. He who wilfully rejects any truth proposed to him by God, does in fact reject God as the Supreme Truth, the Fountain of all truth; as he who disobeys any one command does, in fact, reject God, as the Supreme Good, the Rule and Measure and Source of all good. And as he who rejects one command, performs any other moral duty (in whatever degree he does perform any) not from the authority of God, which he has rejected, but from some conformity to his taste or natural feelings, or because his whole moral sense, which he has by nature, is not yet corrupted, or the lingering grace of God still withholds him; so he who rejects any one revealed truth, does not hold whatever other truth he does not part with, out of submission to the authority of God Who has revealed it, but because it approves itself in some way to his own natural mind and judgment. What he holds, he holds of

himself, accounting it to be truth, not as faith. In natural things, too, a man may hold some truth belonging to a science whose principles he does not know, and whose truth consequently he could not establish. Unless he holds such truth on the authority of others, it is to him plainly a mere matter of opinion, although he may imagine to himself that he holds it as certain truth. Even so, a man may suppose that he holds, as of faith, any truth which he believes as to Almighty God ; yet unless he believes God in all things, he does believe Him in nothing. He holds then, a truth above nature as to God, as in their degree did the Heathen also, but he does not hold it from God.

As faith and obedience agree in this same law and principle, that since their very essence consists in the creature's cleaving wholly to its Creator, both if injured in one point, are injured as wholes, so also they agree in the results of this law. In both, the principle of decay, beginning from that one point, spreads overtly through the whole substance, whether of faith or practice. The links lie side by side ; you do not see, until you attempt to move them, that they have no hold on one another. The bough is still green ; flowers or fruit still rest upon it ; it still has some freshness from the Vine ; you do not see till the morrow, that it *is* severed, that the flower fadeth, and the fruit is withered.

The sin spreads so soon as the temptation spreads. Hence Heathen wisdom also saw, that one who

should have one virtue perfectly, must needs have all virtues, and that one who "notably[k] failed as to one, had in fact none." Such a man may, from natural inclination or custom, or because such acts cost him nothing, do acts, which may seem like virtues. But any stronger temptation shews that they have no root in him. He sacrifices at once his seeming virtues to his master-vice. Hence that phænomenon in characters of history, which have in them some nobleness, how a man with great faults and, as it is said, great virtues, will, on some signal occasion, fail in those very virtues.

No one who departs from God, by departing in any one point from the revealed Will and Mind of

[k] "If thou confess that thou hast not one virtue, it must be that thou hast none." Cic. Tusc. ii. 14. quoted by Aq. 1. 2. q. 65. Art. 1. "Virtues attend upon one another, not only in that he who hath one hath all, but also that he who doth any thing whatever according to one, acts according to all, nor is he a perfect man who hath not all virtues, nor is that a perfect action which is not done according to all virtues." Chrysippus in Plutarch de Stoicor. repugn. n. 27. ed. Wytt. "They say that the good and honorable man is perfect because he is wanting in no one virtue; but that the bad on the contrary is imperfect, because he partakes of no one virtue." Stob. Eclog. L. ii. c. 7. p. 196, 8. ed. Heer. see numerous Jewish sayings in Schoettgen on S. James ad loc. "Virtues are, as it were, connected and concatenated together; so that he who has one seems to have more." S. Ambrose on S. Luke L. v. n. 63. "One virtue without another is either none at all or imperfect." S. Greg. Moral. L. 22. init. see further T. 2. p. 546, 7. Oxf. Tr. "The virtues which are in the mind of man, although they are each conceived differently, are no ways separated from one another, so that whosoever should be equal in fortitude, for instance, would be equal in prudence too and temperance and justice. For if you should say that they are equal in fortitude, but that the one excels in prudence, it follows that the fortitude of the other is less prudent; and so they are not equal in fortitude either, since the fortitude of the one is more prudent. And so you will find as to the other virtues, if you go over them with the same consideration." S. Aug. de Trin. vi. 4. quoted by Aq. l. c. See also S. Aug. on the passage of S. James Ep. 167. ad Hieron.

God, has any standing-ground where to rest his foot. Practical unbelief spreads to the defacing of the whole moral Attributes of God ; theoretic unbelief widens, until it has invaded His Whole Being. Either also branches out into the other. For speculative error, in that it conceives of God, as other than He is, almost of necessity conceives of His creatures' relation to Him, as other than it is ; and practical disbelief, as bearing upon the Attributes of God, in itself implies that His Holiness, Righteousness, Justice, Love, Wisdom, Goodness, are other than they are. For since God requires of us nothing arbitrarily, but only what is for our own well-being and required by His Holiness and Wisdom, then sin, by rebelling against these laws, denies His Wisdom in commanding them, and His Justice in punishing their violation.

This effect too of parting with one single point of faith, as of practice, is the more visible, in that the poison spreads gradually from that centre. "No one ever suddenly became wholly debased," was a Heathen proverb, as to moral declension. No one, one may say, suddenly became wholly an infidel. There is this obvious difference between one who never was within the Gospel, and one who, having been admitted into the Faith, parts with it. To the native infidel, who rejects the Gospel, all alike is matter of scoffing and derision. He looks but for materials of his scornful profanity. There is no oneness in his attacks on the faith. He takes it up

or lays it down, as something uncouth, which he cannot make out, in which he sees no entireness, no principle, and out of which he snatches at hazard something which he may burlesque or make to subserve or shield his infidelity. Those who have watched the unhappy minds which part from the faith, have seen how the departure starts from some one point. Some have themselves related of themselves these "phases" of unbelief; in others they have been observed. The course may have been longer or shorter; they may have more or less consciously admitted, at first, a principle which was inconsistent with their faith; they may have been retarded more or less, in following out their own principle; they may have struggled even piteously in their downward course, clinging the more desperately, for the time, to the fragments of truth by which they yet held in some sort to a Living Personal God, through the very anticipation that these too would, like the rest, soon elude them;[1] they may have veiled their unbelief from themselves, or a

[1] "Sterling's gainsaying had given way on many points [1839]; but on others it continued stiff as ever, as may be seen in that Article [on Mr. Carlyle himself:] indeed he fought Parthian-like in such cases, holding out his last position as doggedly as the first: and to some of my notions he seemed to grow in stubbornness of opposition, *with the growing inevitability*, and never would surrender." Carlyle's life of T. Sterling p. 249. He had said of Sterling in 1835. "In fact, it became clear to me more and more, that here was nobleness of heart striving towards all nobleness; here was ardent recognition of the worth of Christianity, for one thing, but no belief in it at all, in my sense of the word belief.—no belief but one definable as mere theoretic moonshine, which would never stand the wind and weather of fact. Nay, it struck me farther that Sterling's was not intrinsically, nor had ever been in the highest or chief degree, a devotional mind." Ib. p. 163, 4.

surrounding atmosphere of laxity may have allowed them longer to deceive themselves; the veil may, at last, have been drawn off their eyes by a seeming accident,[m] or they may have unravelled deliberately the articles of their faith. But this is a characteristic of all who have parted with faith, that they began with some one point. They parted, as they thought with one point of faith; the event shewed that they parted with the faith itself. And this is the more illustrative, because those first points of deflection would often not seem at first sight to have been cardinal points. S. Augustine relates[n] how one tormented by flies, fell through impatience, into the snare of the Manichee, and came to deny that man also was the work of the Good God. The Pantheism of Protestant Germany began in the denial of the possessions by devils related in the Gospels. A disbelief in the doctrine of transmission of original sin, even amid the acknowledgement of the fact of man's own evil, has been the prelude to Pantheism. Satan skilfully adapts his temptations to the peculiar structure of each mind. In faith, as in morals, "The cost is in the first step." The rest follow. But the very variety of the points, whence the parting with the actual faith began, shews the more, that that on which the whole issue turned, was not the specialty of the point of faith itself, but the fact that the unhappy man did part with what was of faith.

[m] Autobiography of Blanco White.

[n] Hom. 1. in S. John §. 14. p. 13. Oxf. Tr.

Most commonly, also, the first unsubmission of the soul to God's revealed truth is not overt. Whether in faith or morals the soul will, if it can, blind itself from seeing the nature of its own acts. It would seem obvious, that if any one overtly denied any thing which God had revealed, acknowledging to himself that what he denied was part of that which claimed to be a revelation from God, he would thereby destroy his whole belief in that revelation. For, plainly, the same fountain cannot "send forth sweet water and bitter." What comes from God must be wholly true. Any, therefore, the very slightest admixture of untruth, in what claims to come from God, vitiates that claim. The subtlety of Satan then has been, to persuade persons to reject what was God's truth, at the same time teaching them to persuade themselves, that what they parted with, was not really of God. That first act of faithlessness and disobedience in man's fall has been the type of other first acts of rejecting the commands or the truth of God. "Yea hath God said, ye shall not eat of every tree of the garden?" It is so sore a thing to part with God, either in faith or in deed, that the soul clasps at any pretence that it is not doing what, in fact, it *is* doing. In sensual sins, it will act in the very name of the God of nature against His revealed law, and maintain to itself or to others, that it is only fulfilling that for which God made it, and which, being of nature, it cannot help. As though there were no difference between

men and brutes! In matters of faith, the soul will persuade itself that it is doing honour to God, removing human inventions and misinterpretations, and vindicating the Attributes of God, His Wisdom or His Justice, His Love or His Tenderness, while it is denying the truth of God. But, in either case, the poison works not the less, because the soul takes it under some other name, and *will* look at the gold-leaf in which she wraps it, and heeds not that it is death.

Both in faith and morals, evil must spread, because it is separated, and separates the soul, from Him Who can alone keep the soul in good. The soul must drift down the stream, since it is cut loose from that which alone would stay it, or could impel it upwards. But even beyond this, evil has a consistency of its own and involves other evil. Every moral evil bears in its bosom further evils, which are its necessary offspring, without which it could not itself be. Each moral evil may at any time demand, as its price, further evil. Sins of the flesh necessarily, besides themselves, involve intense selfishness, injustice, hard-heartedness, deceit; they often issue in what is murder. So as to faith. Faith being one consistent whole, every departure from faith involves inconsistency. The system of truth before rolled around its Centre, God. The withdrawal of one truth disturbs the relations of the whole. The introduction of one error involves the re-adjustment of the whole. The human mind *will*, in the end, be

consistent. Partial error *must* find its consistency in the end, upwards or downwards. On the Rock of truth, or in the abyss! There is no lasting footing between. No heretic abides where he began. He either sees the inherent inconsistency of his own one point of heresy, or others point it out to him. If he is too proud to return, he must plunge deeper. Hence, as a heresy runs its course, it must deny truth which at first it professed to reverence. Hence every heresy seems to degenerate, in that the principles of error which it contains, are evolved. But in truth, it only becomes more consistent with itself. Thus, the early Arians believed that Christ our Lord was the Son of God and God, Begotten before the world by the Father, and that by Him all things were created. With this, their heresy, that He was not of the Same Substance with the Father, Co-Equal and Co-Eternal with the Father, was plainly inconsistent. And so they drifted about, making alternately our Lord all but God, or supposing two Gods, [o] a primary and a secondary God, and so Polytheists,[p] or else avowing their belief that He was a creature, and so Idolaters.[q] Even Socinus began by ascribing worship to Him, to Whom his followers ascribe human error, and (God forgive it!) sinful human passions.

Nestorius acknowledged that our Lord was One

[o] S. Ath. Nic. Def. §. 7. p. 63. and note g. Oxf. Tr.
[p] S. Ath. ag. Arians iii. §. 15. 16. p. 422. Oxf. Tr. §. 64. p. 492.
[q] S. Ath. ag. Ar. i. 8. p. 191. and note d.

Christ, One Son, One Person in two natures;[r] he seemed only to deny that His Mother, when He was born of her, bare God, or Him Who was God. He shrank from confessing the condescension of God, that He did not abhor the Virgin's womb. It might be represented that the whole question lay between the words Θεοτόκος[s] and Χριστοτόκος; "she who bare God" or "she who bare Christ." Later, he saw, that if He Who was born was not God, neither was He after His Birth; not as an Infant,[t] not in riper

[r] [S. Paul] "being about [Phil. ii.] to make mention of the Death [of Christ], lest any one should hence suppose that God the Word was Passible, places the word 'Christ,' as a title signifying the Impassible and the Passible Nature in one single Person, so that Christ might safely be called both Impassible and Passible, Impassible in the Godhead, Passible in the nature of the Body." Nestor. Ep. ad S. Cyril in S. Cyril's Epistles Ep. 5. T. 5. L. 2. p. 26. "In the second head [of S. Cyril] I praise also the distinction of the Natures, according to the Manhood and Godhead, and their conjunction in One Person." Ib. p. 27. "I wish you to hold this firmly. There is no division of the conjunction of dignity, of Sonship; there is no division of the being Christ; but of the Godhead and the Manhood there is a division. Christ, *as* Christ, is Indivisible: for we have not two Christs nor two Sons. For we have not a first and a second; one and another; nor again one and another Son; but One and the Same is twofold, not in dignity but in Nature." Nestor. in S. Cyril adv. Nest. L. 2. T. 6. p. 44. quoted by Petav. de Incarn. 1. 9. 6.

[s] In an ambiguous sense, Nestorius was willing, during the Council of Ephesus, to adopt the word Θεοτόκος, "bare Him Who *became* God," by the conjunction (such as he admitted) with God; if the Church would adopt the word ἀνθρωποτόκος, "bare a man," i. e. a mere man. Serm. 12. Nestorii §. 7-11. in Mercator Op. T. 2. p. 86.

[t] "For not obscure were those things, openly proclaimed in his letters and in his books, and heard outright in his public discourses, and in the very metropolis of the Ephesians openly spoken by him to some of the most pious Bishops. For he ceased not to say: He that was made Man for our sakes ought not to be called God: reproaching the Godhead with the human things, which, not through weakness, but through love for man, It took. Laughing to scorn, as it were, our dread and divine Mystery, he dared to say, when disputing with our most pious Bishops: 'One, two or three months old, I

years. And so he came to hold, that our Lord was purely a Man, like Moses or any other man in whom God should dwell.[u] His heresy had one principle, that God, the All-perfect, could be degraded by His loving-kindness for man; and so he saw that he must deny the whole doctrine of the Incarnation, and became a mere Humanitarian.

Eutyches began with the same principle on the opposite side. He could not persuade himself that our Lord Jesus Christ had a Body of the same sub-

called not God': and this, three whole days before our holy Synod, as the authentic records testify." Relat. Synod. Eph. ad Imp. P. ii. Act. 1. n. 7. p. 1100. ed. Col.

[u] "As we call the Creator of all things God, and Moses, god; for he saith 'I have made thee a god to Pharaoh'; and [we call] Israel, son of God, for He saith, 'Israel My firstborn'; and as we call Saul, Christ, for he saith, 'I will not lay my hand upon him, for he is the Christ [Anointed] of the Lord'; and Cyrus in like way, 'Thus saith the Lord to my Christ Cyrus, and we call the Babylonians, 'holy' for he saith, 'I command them; they are sanctified, and I lead them;' (Is. 13. 3. lxx.) so we call the Lord also Christ and God and Son and holy: but the community of the names is like; the dignity not the same." Ib. p. 40. The fallacy of Nestorius was, that while he avoided terms which implied or expressed a Personal Union between the Godhead and Manhood in our Lord, he used freely words which expressed a mere "conjunction" "indwelling," as God the Holy Ghost dwells in Christians. He disbelieved an Union between the Godhead and Manhood, but, maintaining that our Lord was born a mere man, he supposed that at His Baptism, or some other time, the Godhead descended into Him, and that thus the Manhood was associated with the Godhead, in dignity, will, good-pleasure and the like. He allowed of a conjunction of relation (σχέσις) reference to God (ἀναφορά) indwelling (ἐνοίκησις) operation (ἐνέργεια.) He even conceded, in words, a Personal association, (συναφεία κατὰ πρόσωπον) in the sense that Christ was "a common man, born of a woman, who by his growth, and his own human wisdom, made himself worthy of being honoured, and by a connection of person (συναφείᾳ προσώπου) with the Word from God, and in that he was elected according to foreknowledge." (S. Cyril de recta fide ad regin. T. v. P. 2. p. 54.) see Petav. de Incarn. i. 9. iii. 3. 4. vi. 5. Hence Nestorius held that "Christ was not truly God, but a God-bearing man." ap. S. Cyril adv. Nest. L. 1. p. 10.

stance as our's; but he would approximate as nearly as he could to the true doctrine, by confessing that "the [v] holy Virgin was of the same substance with us, and that of her the Lord was Incarnate." In truth, he did not believe that our Lord took our human nature at all, [w] but believed, like the Marcionites, a mere phantastic body, [x] a nature which, not being our's, was absorbed, he held into the Di-

[v] In Council of Constantinople A. D. 448. Act. vii. ap. Conc. Chalced. Act. 1. p. 1013, 5. ed. Col. "The Archbishop said, 'Do you not say that He is Consubstantial with the Father as touching His Godhead, and that the Same is Consubstantial with us as touching His Manhood?' The priest Eutyches said: 'Up to this day I have not said that the Body of our Lord and God is Consubstantial with us, but I confess that the holy Virgin is consubstantial with us, and that our God was Incarnate of her.' Florentius the Patrician said: Do you or do you not say, that our Lord Who is of the Virgin is after the Incarnation Consubstantial and of two Natures?' Eutyches the priest said: 'I confess that our Lord was of two Natures before the Union; but after the Union, I confess One Nature.'"

[w] "[Eutyches] said that God the Word took from the Virgin nothing of man, but that being changed without change and becoming flesh (I use his own absurd words) made only a transit through the Virgin, and that the Uncircumscribed and Infinite and Incomprehensible Godhead of the Only-Begotten was nailed and fastened to the Cross, and that This, being committed to the tomb, obtained the Resurrection." Theod. Hæret. Fab. iv. 13.

[x] "Without doubt, as the Holy Spirit has laid open to you, they are associated with the error of the Manichees, who deny that the Only Begotten Son of God took very Man of our nature, and hold that all His bodily actions were those of a feigned phantasm." S. Leo Ep. 59. ad Cler. et Pop. Const. c. 1. p. 976, ed. Ball. "denying that our human nature exists in the Word of God, so that while he revolts at humility in the Majesty of God, he either maintains that Christ had a false shadow of a body, or that all His acts, or bodily affections, belonged to the Godhead rather than to the flesh." Ib. p. 978. "He attempted to persuade the simple, that the Word of God was so 'made Flesh,' that He took not the true flesh of His Mother; nor had a Body of our kind; but that the Nature of His Divinity and Flesh were one: so that he said that our One Lord Jesus Christ was both a false Man and a Passible God. But neither reverence for the faith, nor the nature of the Sacrament admit, either that the Deity was in His Own Nature Passible, or that the Truth lied in taking human nature." Ep. 102. Synod. ad Episc. Gall. c. 3. p. 1138, 9.

vine.[y] But since he denied that our Lord had our human nature, he denied at once both the Incarnation and the Atonement, that our Lord suffered in our human flesh which, in us, had sinned. Nay, had he even seemed to retain this belief, he must either have maintained that the Godhead suffered, or denied that our Lord was God. Thus, beginning, as he thought, in doing honour to God, by exempting Him from contact with our human flesh, he ended

" Asserting that every thing seen, every thing heard, every thing in short, by the testimony of the Gospel, touched and handled in the Only-Begotten Son of God, was not His, Whose it was proved to be, but was of the Substance Co-Eternal and Co-Essential with the Father; as though either the Nature of the Divinity were fixed to the wood of the Cross, or the Unchangeable grew in years, and the Eternal Wisdom increased in wisdom, or God, Who is a Spirit, could be filled with the Spirit." Ep. 120. ad Theodoret §. 3. p. 1223. " This profane asserter of a newer sacrilege, confessed indeed the union of the two Natures in Christ, but said that by the very union it was brought about, that of the two one remained, the substance of the other noways existing, which could not in truth be brought to an end, except by being consumed or detached. But these things are so hostile to sound faith, that they cannot be received without the destruction of the Christian Name. For if the Incarnation of the Word be the Union of the Divine and Human Nature, but by this very Union, what was two-fold becomes single, Divinity Alone is born of the Virgin's womb, and, amid a deceitful semblance, It Alone underwent nourishment and bodily increase: and, (to omit all the changes of the human state,) the Divinity Alone was crucified, the Divinity Alone died, the Divinity Alone was buried: so that with them who think such things, there is no reason for hoping for the resurrection, nor is Christ *the First Begotten from the dead* for there was no one to be raised again, if there had been no one who could be killed." Id. Serm. 28. (in Nat. Dom. 8.) c. 5.

[y] Orth. " Tell us what you mean by one Nature after the Union? Is it that the two become one, or that the one remains, the other being destroyed?" Eran. " I say that the Godhead remains, and that the Manhood is absorbed by it." Theod. Dial. 2. p. 114. Orth. " If there can be blending without confusion in bodies, it is clear madness to imagine confusion [of the two Natures] in the Undefiled and Unchangeable Substance, and a destruction of the nature which was taken; the more, since it was taken for the benefit of our race?" Eran. " We do not speak of the destruction of the nature taken, but of the change into the Substance of the Godhead." Ib. p. 116.

by holding either that He Who suffered was neither God nor man, or that the Divine Nature Itself suffered, since he supposed the Visible Nature which Christ had, to be really absorbed into the Divine.

Pelagius began with vindicating the glory of God in the power which He had given to man to fulfil His commandments. The listless, easy, undecided lives of ordinary Christians seemed to him a reproach to the power of the Gospel. He ended by denying all grace of God, and reducing it to man's natural powers or the outward law. His next followers believed that our Lord Himself obtained by His mere Human Powers the dignity of becoming the Son of God.[z]

These deflections are the more instructive, in that the authors of these heresies were often acute, and still more, some were earnest men. Some even stumbled on their heresies by assailing, with unallowed

[z] This heresy appeared both in Nestorianism and Pelagianism, which also allied themselves. It followed naturally from the phase of Nestorianism, which supposed the Divine Indwelling to have been bestowed upon our Lord at His Baptism, or after He grew up. It was adopted naturally by the Pelagians, as furnishing them with an instance of One, in Whom their theory of the perfectability of man might be exemplified. Leporius, who was converted by S. Augustine, owns this of himself. He held that the Man in Christ, "by degrees, as it were, and times, advanced into God, and that He was in one condition before, in another after the Resurrection"; that "by labour, devotion, merits, He attained the end of His Merits"; and "that Christ our Lord so fulfilled all things which belonged to His Sufferings, that in no one was He, as a Perfect Man, helped by the aid of the Divinity; and (he says) I meant so to assign in Christ a Perfect Man, that I might assert that the Word of the Father was free from these sufferings, and I essayed to prove that man by himself alone, did all these things by the capabilities of mortal nature without any aid of the Deity." libell. emendat. in App. S. Aug. T. x. p. 127, 8. see also Pet. de Incarn. i. 12.

weapons, an opposite heresy, and fell oftentimes into the very heresy which they at first so vehemently rejected.[a] For since truth is one living whole, it matters not in which part of the body the poison is introduced. One drop spreads through the whole, and the whole faith of the man is dead.

The form of heresy was different; the principle was the same. Man trusted his own conceptions of what a Revelation from God should be, what it were fitting for the Infinite God to do and be, rather than submit blindly to what God had revealed of Himself, that not trusting in his own light, he might receive pure and unmixed the light from God. Hence they stumbled mostly at that rock of offence, "to the Jews a stumbling block and to the Greeks foolishness," "the

[a] Arius (although a bad and profane man) fell into his heresy, as a sort of reaction against Sabellianism; Apollinaris into his, which was the parent of so many others, while opposing Arianism; Marcellus into his, against Semi-Arianism. Nestorius began with a fiery zeal against all heretics; and in act against Arians, Macedonians, Novatians, and Quarto-decimans. The services and faith of Eutyches against the heresy of Nestorius were owned in the Council of Constantinople, when he was on trial for his own, (Flavian in Act. iv. Conc. Const. ap. Conc. Chalc. Act. i. p. 990.) and the Council was amazed at the charge. (Ib. p. 934.) Pelagius, on the practical side, began with opposing relaxed notions of a Christian's duty. S. Celestine bears witness in what respect Nestorius was held; "you lived aforetime in such estimation that other cities even envied your people." (Ep. ad Nest. in Conc. Eph. P. i. c. 18. p. 903. ed. Col.) S. Augustine attests that Pelagius was accounted by those who knew him, "a good and praiseworthy man," "a holy man and an advanced Christian," "of pure life and praiseworthy manners," &c. (Præf. Bened. ad S. Aug. T. x. p. 2.) Apollinaris was accounted among the most learned of his day; and "thirty books" in defence of the Gospel "against Porphyry, were amongst his most approved works." (S. Jerome de Virr. Ill. c. 104.) Nestorius did not fall into his heresy until after he was Archbishop; Eutyches in extreme age. (Conc. Const. Act. 3. Ib. p. 984.) On the way in which different heresies ran into each other, see Petav. de Inc. L. 1. and notes on S. Ath. ag. Arians p. 189. b. 292. n. 295. o.

Word, God with God, made Flesh." "Having carefully considered," says S. Leo,[b] "the opinions of most of those who believe falsely, those too which go headlong to the denial of the Holy Spirit, we learn that no one well-nigh went astray, save such as believed not the truth of two Natures of Christ with the confession of One Person." They denied the Godhead of our Lord, or His Manhood; they who "could[c] not understand the Unity of God except in Unity of Person," held that God dwelt in the Man as His Temple, in a higher degree only than He dwells in Christians; they persuaded themselves that there *could* be a second God, or a Being, not from eternity, who yet was not a creature; they imagined our Lord to be a Being of almost Infinite Perfections, or a mere man; or they would exempt Him from the infirmities of human nature; they thought to honour Him by supposing the Godhead to be in place of a soul or a mind; or to have been clad in an ethereal or phantom Nature, or with a fore-existing Body, taking nothing from the Virgin; or that It came into our Lord's Human Body, when already born; or at His Baptism; or that It dwelt in that Body, yet in no close relation to It. In all these ways, man would excuse God, as it were, from the special humility of the Incarnation; but in truth he corrupted his whole faith and knowledge of God. For if man

[b] Serm. 28. [de Nativ. Dom. 8.] c. 4. p. 99.

[c] Ibid. The Sabellians, and probably the Patro-passians, escaped in this way the belief that God the Father suffered.

thinks of God, otherwise than God has revealed Himself, he no longer believes in the true God, i. e. he no longer believes in God at all, but in some idol of his own imagining. Every heresy which has afflicted the Church of Christ has, in some way, impugned the Being of God, as He Is. Even those heresies which do not apparently relate to His Being, either in Himself, or through the way in which our human nature was united to the Divine Person of our Lord, heresies which relate to His Dispensation towards us only, the denial of the place of repentance to the fallen, or of the doctrines of grace, or of the efficacy of the Sacraments ministered by the unworthy, the Novatian, Pelagian or Donatist, did, in fact, represent God as other than He Is.

In these days, most commonly man believes some Attributes of God, such as His Goodness, or His Wisdom, or His General Providence, apart from His Being, as though some Qualities of Almighty God could be the One True Living God!

These grounds from experience, from the very principle and character of faith, from the Unity of its Object, and from the analogy of moral duty, are, in truth, but an explanation of the Apostle's declaration, that as there is "One Lord," so there is "One Faith." As there is "One Lord," from Whom the Faith comes, to Whom the Faith leads, so there can be from that One Lord, One only Faith. Faith partakes of the Oneness of Its Author. As the Lord in Whom we believe, is not One and the Same to

those who believe in Him as Very God and Very Man, and to those who think of Him, as either not True God or not True Man ; so neither is the Faith One and the Same, to those who include opposite and contradictory doctrines within their body of supposed Faith. The " One Faith " which God declares by His Apostle, must be one complete Whole ; else it is in no sense, " One." Nor does Holy Scripture know any thing of Revelation except as One Whole. It speaks,[d] not of Faiths but of " *the* Faith," " *the* Faith which is in Christ Jesus" ; not of different and varying " truths," but of " *the* Truth " ; not of " another Gospel " except to anathematize it, but of " *the* Gospel " ; " *the* Word of God," " *the* Word of the Truth of the Gospel," " *the* Word of Christ." Every where it implies or asserts, that that which is revealed to our belief, is One Indivisible Whole. And this One Whole was proposed, not for questioning, or disputing, or curious argument, or parade of knowledge, but for obedience. " By Whom we have received, " S. Paul says, " Grace and Apostleship for obedience[e] to the Faith." The Apostles received grace

[d] See Sermon " on the Rule of faith." p. 11-14. and references.

[e] The meaning of the words is exactly the same, whether *εἰς ὑπακοὴν πίστεως* be rendered " for obedience *to* the Faith," or " for obedience *of* faith." " Obedience to the Faith " is expressed in 2 Cor. ix. 13. *ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ*, " for the subjection of your confession to the Gospel of Christ." But the stress is on the word " obedience." Whether the soul is " obedient to the Faith," i. e. the Revelation of God ; or whether " faith " in us " is obedient to God," it is one and the same. The relation to God, expressed is the same ; 1. our obedience to what He has revealed to us as matter of faith ; or 2. the obedience of our faith to what God has revealed to us.

and the mission to teach what God had taught them and they had heard of Him; and what He taught, *that* we are not to criticise, not to mould after our own pleasure, not to add to, not to take from, but to receive and obey.

But since the entire restoration of man is through entire conformity to the Mind of God, and that conformity is worked in us through entire obedience to His revealed Mind and Will, the very first condition of our restoration is entire self-surrender, and prostration of our whole selves, our imaginations, our minds, our wills, our spiritual conceptions of what is right and fitting, as blind and dark and indistinct and confused, dim guesses, uncertain opinions, floating notions, before the "Light of the Glory of God in the Face of Jesus Christ." There is no room for conceptions *à priori* of what it is *likely* God would be or do, how He would reveal Himself, how He would continue that Revelation, what creatures He would form, under what conditions He would create them, how He would deal with them, what He would require of them, how (since any relation of the Infinite to the finite must be by some attempering of Himself to His creatures) He would adapt Himself to them, how much of His Infinite Wisdom, Goodness, Holiness, Beauty, Love, He would unfold at once to them. Even human wisdom rejects as unwise in its own sphere of knowledge, the enquiry how things are *likely* to be, when we may know certainly, how they *are*. Such guesses or combinations teach men how

to look, what to observe. When we have the power of observing or analyzing, human reason would reject as absurd and irrational, the attempt to demonstrate how things *must* be. It has been the boast of the "inductive philosophy," to employ theory, only in combination with well-grounded fact, which substantiates the deductions of theory, or furnishes a physical interpretation of mathematical reasoning. Men reject *à priori* notions as to the things with which the powers of their own mind are commensurate, physical science or the mind and will of man, and they think that they may judge *à priori* as to things which the Spirit of God Alone can search out or fathom, the Unsearchableness of the Mind of God. It would be thought the extremest rashness to pronounce *à priori* as to man, that he did or did not do this thing, when the facts could be ascertained from certain evidence. It would be accounted a childish waste of time to canvass, from a vague general knowledge of character, what any historical personage *probably* did, when we might know *certainly* what he did. Mental science would not, in human things, be allowed to usurp the province of history; nor mathematical formulæ to supersede the experiments of physics. *A priori* notions then confessedly are not to be admitted, where there may be certain truth. But to assume that we may not know as certainly the truths of Revelation, as we can those of this world of sense, is to assume that God either cannot, or has not revealed Himself. The truths

which God has revealed of Himself, are the facts as to the Mind and Being and Character of Almighty God, which He provides for us, not to shape, or modify, or explain away, or distort, at our own pleasure, but to bend and conform our own minds to them, and by them to correct our own pre-conceived imaginings as to the Unknown God.

Yet well-nigh every heresy has begun in some *à priori* notion as to God, in Himself or in His ways towards us. And these *à priori* notions have been superficial, as well as impatient and unsubmissive. Instead of thinking "What has God said?" men have said in their hearts, "God *could* not have meant this." They judge beforehand, what *could* or *could not* be the Mind of Almighty God. And what they thus think that God *could* not reveal, that to which their minds are energetically opposed, *that* they *will* not receive. If they can detach it from the Revelation, they will receive the residue, to which they do not object. If they cannot detach it, they reject the whole. But whether they accept or reject the residue, the principle of unsubmission is still the same. They make themselves judges of what is fit for God. They will not allow Him to reveal what they do not like. In vain God says, "My[f] thoughts are not your thoughts; neither are your ways, My ways." They make their own notions the criterion of the Mind of God; not the revealed Mind of God, the corrective of their own thoughts.

All will see this plainly in the Jews and Pagans.

[f] Is. lv. 8.

None will now openly take the part of the Jews against the Prophets or our Lord. In their own time, the false Prophets doubtless had much to say of God's faithfulness to His Promises, of His "Everlasting [g] Covenant"; everlasting [h] ordinances; that He had promised to them their land for "an [i] everlasting possession," that the throne of David should be "established [k] for ever," and that God's "mercy should not depart away from him"; and those who *willed* not to believe God's threats, slew His true Prophets and believed the false. The Jews who would not believe the prophecies, that the Christ would be "despised and rejected of men," fulfilled [l] them by despising, rejecting and condemning Him. The Greeks, to whom it seemed impossible that God should raise the dead, rejected the Gospel, in which was preached Jesus and the Resurrection; they who thought scorn to worship One Crucified, cast it aside as "foolishness." The different tribes of Gnostics or the Manichees did not less oppose themselves to the Mind of God, while they ascribed to the Evil Principle the creation of the world and the origin of matter, because they believed a phantom-Christ and received a mutilated Gospel. *We* have not the temptations of Jews or Gnostics, Manichees or Novatians. The doctrines of the Resurrection or of the creation of matter are as unexplained now, as in the

[g] Gen. xvii. 7.
[h] Ex. xii. 14. 17. xxvii. 21. xxviii. 43. xxx. 21. Lev. iii. 17. vi. 18.
[i] Gen. xvii. 8. xlviii. 4.
[k] 2 Sam. vii. 13. 15.
[l] Acts iii. 18.

times of the Philosophers of Mars' Hill. Yet it is not the sort of difficulty which weighs upon *our* minds, and so even unsubmissive tempers yield a sort of vague assent to it, or square it to themselves by assuming a resurrection of bodies, yet not the same flesh, or they deny this one doctrine altogether and yet, as they think, believe the Gospel, which the Heathen rejected on the ground of the self-same doctrine.

The phases of human nature change, but our nature itself remains unchanged, except through the Grace of God. The outward form of objection, or opposition, or cavil passes away; the opposition reappears, in substance the same, but wearing the guise and fashion of the times. In difficulties which are not our own, we may see our own temptations. We are in danger, where we sympathise; we see the principle of our own temptation dispassionately, where the error is alien from *our* habit of mind, and suggests no temptation to *us*. The chief temptation of *this* day is not, overtly or wholly to reject Christ. A sort of religion is a necessity of our times. We want a God, Whom we need not think much of while we live, but Who is to make us happy somehow, when we die. We would be on good terms with Him, if we can, but on terms of our own, not His. It satisfies the intellect, to think of a "Supreme Moral Cause"; it ennobles ourselves, to speak of "[m] an endless living,

[m] Œrsted, "the soul in nature," quoted by Prof. Powell Essays p. 39.

and acting Reason," whose "laws exist in our" natural "reason" also; it is a resting-place for the mind and intellect to acknowledge "a presiding *Mind*," Whose laws give an unity to all the variations of nature; so that man can escape from acknowledging a supreme *Will*, Whose laws we must obey, Whom we must believe, Whom we must reverence, and Who will punish.

Our temptation is to remove from religion all which is austere, all which is aweful, all which is self-denying, all which shocks our sensitiveness or our taste or our ways of thinking, or which requires a decided submission of our minds, or is at variance with our preconceived notions of God or His Ways of acting,—all in a word, what would not be in a Revelation from God, if we were to make it. And so people light on distinctions, what is to be really matter of Revelation, and what not; they assume that there is a part of Holy Scripture which they may freely criticise, another which they are passively to believe. Or, if they would be respectful to our Lord and His Apostles, they say that He and they "accommodated themselves" to the then prevailing notions in matters which, (it is assumed) do not affect the centre of religion, i. e. in part they taught the truth of God, in part they countenanced human error. All the while, more consistent thinkers see that the line cannot be distinctly drawn; that the subjects still reserved for Divine faith melt insensibly into those abandoned to human reason, and that

therefore either the claims of human reason must be restricted or the province of Divine Faith must anew be contracted yet more narrowly.[n] Those whose feelings predominate over their intellectual consistency, will ensconce themselves in some nook in the downward descent, believing what they like, and disbelieving what they do not like. Those of keener intellects see the inconsistency still unremoved at each step of the descent, descend lower and lower in the hope of finding some standing-ground, and find none, until they say, "There is no God." For since One is the God of Nature and of Grace, One the God of the Old Testament and the New; of Nature and Grace; and the books of both, all bear the impress of His One Hand, whatever is objected to in any one part, vibrates in fact through the whole scheme of God's Providence and Revelation; and what is out of harmony with any one part, is in fact out of harmony with all.

One, overwhelming, heavy, impenetrable, cloud, *does* weigh on all which we see of God's creation; a cloud, which we cannot remove, cannot lighten, cannot understand in this world, and which probably none will understand, save those who shall read the meaning of the mystery in the Face of the Living God. The mystery of evil in the works of God, Almighty, All-Wise, and All-Good, can neither be explained, nor softened, on any system of religion

[n] Phases of faith. p. 82, 3. 111-15. 144.

or irreligion. For Pantheism, besides its other absurdities, has this above all, that it avoids admitting that God permits evil, by making Him the Actor of all evil. In the Pantheistic system, whatever sin is committed, it is God Himself who sins.[o]

But since the existence of evil in the works of God is wholly beyond reason, and yet we must believe in the Infinite Love and Goodness of our God, although we cannot in the least understand, why He Who is All-Good should have created that which He knew would become evil, then it were against reason to require as a condition of our belief, that we should understand any thing bound up with the existence of that evil. Since we are wholly ignorant about the whole, it were childish to insist that we should fully understand a part.[p] If we understand not some law impressed by God on His Natural Creation, we do not require to understand any thing depending upon that law. Since we understand not the connection of our souls and bodies, we do not refuse to believe that we have souls, because we cannot explain some result of that connection. Since we cannot, in any the least act of choice in

[o] See S. Augustine in Note on the Manichees at the end of his Confessions, p. 323. and Conf. iv. 26. p. 61. This belief that the sinful acts of man are, in fact the acts of the Deity of whom the soul is held to be a part, has been found by our Missionaries in India to deaden the conscience of the common Hindoo and to hinder conversion. add Conf. v. §. 18. p. 78. viii. §. 22.

[p] The appeal "Nay but O man, who art thou that repliest unto God," is not an "inference of Wisdom from Power i. e. that Might makes Right," (Phases of faith p. 75.) but a denial of the right of human ignorance to impugn Divine Wisdom or Justice.

this life, reconcile God's Knowledge and our free-will, we are content to leave Predestination, as a Mystery which need not be cleared to us. We do not become fatalists, because we cannot reconcile the fact of our free-will with the absolute Knowledge of God. Were any consistent fatalist to act on the denial of his own free-will and his own responsibility, his fellows would be compelled, in self-defence, to confine him as a lunatic or a malefactor. And yet, in the abstract, they could not solve his difficulty. Since we cannot understand how God created out of nothing, we cannot in reason, require to understand in any part, whatever is involved in the Mystery of Creation. Since we must believe that, having in all eternity existed without Creating, God, without change in Himself, did what He did not before, no *à priori* objection can be raised against any seeming change in Divine Revelation. Since the very mode of God's Being, as a Spirit, is wholly unknown to us, and we cannot even picture to ourselves any mere Spirit, much less the Being of God, Who is Wholly every where, but the Whole of Him no where, it were the extremest folly and inconsistency to object that to be Three in One is contradictory,[q] in *His* Mode of Existence, of Which we know nothing. Since the existence of an Infinite Eternity before all creation was, is wholly beyond our thought, and in vain we go back and back and

[q] Phases of Faith. p. 48, 88.

back to find a Beginning to that which had no Beginning, and we must needs speak of Eternity backwards under the image of past time, *then* it is nothing inconsistent to speak of God the Son, as "[r]Begotten from everlasting of the Father," in order to express that in His Eternal Unchangeable Being, He Is Ever Begotten by the Father, and never was time when He was not. Since we can know nothing, except by experience, of the way in which God speaks to the soul, to argue that those to whom He revealed Himself, had no certain criterion[s] by which they could recognize that it was He Who spake, is to limit Divine Wisdom and Power on the ground of a man's own ignorance, much as though one denied the reality of a language which one's self knew not. And so, since the existence of evil is absolutely inexplicable, then it is an unreasonable cavil to except against the extermination of the Canaanites, or the eternity of punishment, or any doctrine of the Atonement,[t] as contrary to the Attributes

[r] "To me it seemed a most unworthy shuffling with words to say that the Son was begotten, but was never begotten. The very form of our past participle is invented to indicate an event in past time." Phases of faith p. 84. Not in past *time* certainly. All our phrases as to eternity must involve imperfection. Scripture says, "from everlasting to everlasting," "Whose Goings forth have been of old *from* everlasting." But "from everlasting" is an inadequate expression; since in Eternity there is no point *from* which to begin. "Begotten from everlasting" contradicts the Arian heresy that the Son had a Beginning. One human phrase cannot express all sides of Divine Truth, that the Relation of the Father and the Son is One Unceasing Relation; not an Act, but an Eternal, Unchangeable *Fact* in the Divine Essence. See S. Ath. against Arians i. §. 14. p. 201. and note b. Oxf. Tr.

[s] Phases of faith p. 176, 7. 181. 148-151. The last reference extends to our Lord Himself.

[t] See Note A. at the end; Phases of faith p. 92.

of God. For since we cannot in the least understand, how the existence of evil at all is reconcileable with the Attributes of God, plainly we cannot understand what is a part and consequence of what we understand not.

Rather as to all these and the like questions, we might say ; explain to me the Mystery on which your objection hangs, and I will explain to you the wisdom of that to which you object. Explain to me the Mode of God's Being as a Spirit, and I will explain to you, how God is Three in One ; explain to me the Essence of God, and I will explain to you how that Essence is Eternally Communicated by the Father to the Son, and, through the Son, to the Holy Ghost, and how the Three Divine Persons Eternally In-exist in One Another. Explain to me " Unde malum," how the existence of evil at all is consistent with the Infinite Wisdom and Power and Love of God ; and I will explain to you the Justice of eternal punishment. Explain to me His Justice and Love in the sufferings of the new-born infant, and I will explain to you how and why the Justice of God required that the Innocent should bear the guilt of us sinners, and it pleased the Lord to lay upon Him the iniquities of us all. Explain to me the Mode of the Knowledge of God, and I will explain to you our own free agency and the mystery of Predestination and of the efficacy of prayer. Explain to me the Act whereby God created out of nothing, and I will unfold to you all the mysteries of

creation. Explain to me the nature of the Spiritual Body after the Resurrection, and I will explain to you, how this same flesh shall arise. Make known to me how the soul dwells in the body, and I will explain to you how God the Holy Ghost dwells in the soul. Make clear to me how "the reasonable soul and flesh is one man," and I will make clear to you, how "God and Man are One Christ."[u] Lay open to me how God by His ordinary Grace acts upon the soul, and I will make clear to you, how God made known to Abraham,[v] that it was He Who bade him offer up his son. Make known to me, whence and how those lightning thoughts come, which flash into our minds, kindle our hearts, enlighten our souls, are *in* and not *of* us, and yet are attempered to the characters of each of us, and I will explain to you how God the Holy Ghost inspired Apostles, led them into the whole truth, spake in them, yet suggested the thoughts which He gave to each, in forms adapted to the mind of each. Shew me how we can fully, definitely, accurately, comprehend a thought without words, and then require me to believe that He

[u] Athan. Creed. trauss denied this on the mere ground that it could not be understood. "Whether Person be an abiding oneness of life, Nature, or the complex of laws according to which the conditions of life have their course, *it is inconceivable* how two, so thoroughly different, systems of conditions of life *can* coincide in one centre." (quoted by Dr Mill, Pantheistic principles p. 28.) The statement of the difficulty shows how little trauss understood the very belief which he criticised. The illustration, in the Athanasian Creed (like all illustrations) must be imperfect, in that the soul and body are parts of our nature, not, as the Godhead and Manhood in our Lord, two Natures. But if we cannot understand the less how much less the greater!

[v] Phases of faith p, 150. &c.

Who promised that God the Holy Ghost should lead the Apostles "into the whole truth," and should "speak in" them, inspired the Apostles without words, and call on me to deny verbal inspiration. Explain to me the different spiritual conditions and natural tempers and trials of children of the same parents, and I will explain to you the partialness of the Divine Revelation.

But if, in all these and many more things, we know the *that*, rather than the *how* or the *why*; if, as to our very earthly lives, and the daily functions of our bodies and souls, God has given us full practical knowledge, but has kept from us the hidden springs, and we know not what is the principle of our life, what is sleep, or why it refreshes us, how the nerves communicate their sensations, how we see, what is our memory, or our imaginations, and whereon they depend; what folly and madness to act in Divine things and in what concerns the soul, as we should not in human, which much concern us.

"It is a main characteristic," we are told, "of sound (physical) philosophy, that it draws the line precisely between the known and unknown;" that having once grasped firmly a great principle, we should be satisfied to leave minor difficulties to wait their solution; that we must not assume a physical phenomenon to be inexplicable, because *we* cannot explain it. [v] The confession of human ig-

[v] See Prof. Powell Essays. p. 106. 94. sqq. 155. sqq. see Note B. at the end.

norance is rightly urged in defence of the results of human science. In human science too we must not argue against the legitimate inferences from what we know, on the ground of things which we do not know. It is matter of faith, that there can be no place for chance or necessity in the works of God : it is a contradiction to conceive that His works do not bear on them the impress of the Unity of their Creator. Doubtless, if we could grasp it, the physical creation is one great Whole, reflecting in its order and harmony, the One Mind Which formed it : the least things as well as the greatest, the foul and the beautiful, the seeming anomaly as well as the rule, the useless (as it would seem) or the noxious as well as those things whose uses are most obvious ; things which seem to contradict God's Will as well as those which directly fulfil it, obeying His Word and accomplishing that for which He made them. Nay more, it has often been by believing a truth of nature, notwithstanding surrounding difficulties and adverse phænomena, that successive generations of students of natural truth have come to see its full bearings and evidence.

So also, by and upon believing, we see some portion of the reasonableness of mysteries which are beyond our reason, or the unreasonableness of objections, or the harmony between distant truths. Superficial reason has scoffed at the Mystery of the Trinity and of the lowliness of the Incarnation. To faith, the Mystery of the Trinity lays open, as

far as may be, the adequate Bliss of Almighty God in all eternity, how He Who Is Infinite Wisdom and Infinite Love had within Himself the adequate Object of His Wisdom and His Love. He, Love Infinite, exists in, contains, Is One with, loves with His Whole Infinite Being, Co-Equal Co-Eternal Love. To superficial reason, the Incarnation has seemed a thing incredible. To faith it seems more reasonable that God, having vouchsafed to make intelligent creatures capable of His Love, did not keep them apart from Himself, to adore only and admire and love Him from without, but that He united them to Himself by the closest union which was possible between the creature and the Creator, and, having taken the Manhood into God, "gathered [x] together in One all things in Christ, both which are in heaven and which are in earth, *in Him* in Whom we also have obtained an Inheritance."

And so too faith is, with reason, assured, that what is not yet made clear to it, will, when we no longer see through a glass darkly, reflect the Glory and Wisdom of God. Some things it sees, which once it could not discern. And so, the more cheerfully it trusts those other truths with its God; sure, that those far-distant nebules, which still hang in the midst of the starry sky of God's Revelation, in unwonted unexplained forms, will, when his eye shall be stengthened to behold their structure, re-

[x] Eph. i. 10. 11.

solve themselves into glorious suns, irradiating with Light from God, those distant and darker parts of the system of Divine Wisdom, which now we cannot bear to look upon.

Meanwhile, one Unfailing Light there ever is in our remaining darkness, to Which if we cleave, our darkness will be light around us. Truths of God wear a very different aspect, as we scrutinize, speculate, theorize, criticise, or as we love, adore, reverence, hearken, obey. In criticising, men stand, as it were, without and above God's Word; they handle it, as a thing subject to them; they tell over its syllables, arrange its words, analyze its construction; but never will they catch its meaning. As they look into it, so it will look to them. They insert their own meaning into it; they do not read out of it the Mind of God. Such busy themselves with a letter, to them dead. They think not of it as the Voice of God; and that Voice which reaches all who hearken to It, is silent to unheeding ears.

But to those who *will* hearken, Jesus, our Saviour and our God, still lives and speaks, hushes, assures, calms the soul. Faith does not "admire" or "praise," as if it were yielding some testimony of its own to the Perfection of its Redeemer. Criticism *must* misjudge, because He is no Object of criticism. "I receive not," He said, "honour from men." He came not to gain honour, but to bestow it. If we go to Jesus otherwise than as little children, to learn of Him, we mistake our own relation to Him, as His

creatures ; we should already in our hearts disown Him, as our Divine Master. Whether in matters of faith or practice, we must submit ourselves to Him without reserve. We must not "hold back part of the price." "If Baal be God, then follow him ; but if the Lord be God, then follow Him." The difficulties as to faith are well-nigh over, if with an entire, whole-hearted, loyal devotion, without reserves, without dread of consequences, without thought that this or that will not be popular with the philosophers or the friends of advancement, or that it may frighten back half-believers, we resign ourselves to believe, submit to, obey, do, whatever is the revealed Mind of God. The battle of faith was never won by half-heartedness. Only fix steadfastly in thy heart what God Is, and what thou. He, the All-Wise, the All-Good, Who out of nothing made thee for Himself, Who, for thy good alone, reveals Himself to thee, to Whom thou belongest by every right, because He made thee, He redeemed thee, He would sanctify thee, that thou shouldest be His for ever, partake of All which is His, His Wisdom, His Love, His Goodness, His Glory, His Beauty ; and, if His Infinity must be withheld from His creatures, it is but that thou shouldest never come to an end of the stores of His Good, because they are Infinite. And we, what are we ? His creatures, who can only think, while He gives us power to think ; who can only will, because He endows us with, and maintains us

in, that power to will; who live the life of the flesh, through His Gift, and if we have a spiritual life, through His Life in our souls. And what are we then, that we should make terms with Him, what, or how much we shall believe, what we *can* receive, what it were fitting for Him to declare? "Speak Lord, for Thy servant heareth," is the only fitting voice of the creature to the Creator. So speak to Him, without reserve; yield thyself wholly to Him, as clay to the potter, not to mould His Words, but that His Words may re-mould thee; surrender thyself to him for time and for Eternity, for the very least as for the greatest, to learn of Him all which He will teach. Listen to the Words of Jesus, and let not Him be as a stranger [p] to thee, and thou wilt find, that the Office of God the Holy Ghost has not ceased in the Church, that He will still guide into the whole Truth those who will indeed be Christ's disciples, and will learn of Him; thou wilt still find thy "heart burn within" thee, while, in His words which He spake on earth, Jesus will still speak to thee by the way; thou shalt know with a knowledge above demonstration, proof against cavil, certain as sight, unshaken as the Living Rock, in Whom thou hast believed. For He has said, "They shall be all taught of God."

[q] "My historical conception of Jesus had so gradually melted into dimness that He had receded out of my practical religion, I knew not exactly when." Phases of Faith p. 188, 9.

"Lord to whom shall we go? Thou hast the words of Eternal Life." Whom should we follow, save Thee, since Thou hast, Thou art, Thou in Thy Faithfulness and Mercy wilt give, the Life which Thou hast promised? Thou Thyself art the Truth; the Unerring Way unto Thyself the Life, with the Father and the Holy Ghost, One God, Blessed, and Blessed-making for evermore.

Thanks be to God.

NOTES TO SERMON II.

Note A.

Mr. Jowett's objections to the doctrine of the Atonement, have their whole force from his implying that they would involve human passions in God. (Doctrine of the Atonement p. 472.) He ignores that our Lord Himself speaks of God the Father as giving His Only-Begotten Son (S. John. iii. 16.) as a special act of Love for man. (comp. Tit. iii. 4. 5.) Mr. Jowett specifically excepts to the idea, "that there were 'some impossibilities in the nature of things' which prevented God from doing other than He did." Thus (he says) "we introduce a moral principle superior to God, just as in the Grecian mythology fate and necessity are superior to Jupiter." (Ib.) The meaning of the words "that there was an impossibility in the nature of things" would be expressed more accurately, that "it might have involved a contradiction to the Divine Nature." All the Acts of God are obviously the result of the Divine Mind, as human acts are the result of the human mind. Since then, God is Infinitely Wise, Holy, and Good, we know that whatever He has done is the result of His Wisdom, Holiness, and Goodness; and, consequently, that it would not have been equally consistent with His Wisdom, Holiness, and Goodness, to have done otherwise.

It is impossible even to guess what in Mr. Jowett's mind lies under the vague language, which he substitutes for the doctrine of the Atonement. p. (480-2.)

Having formally rejected the doctrine that our Lord's Death was a "Satisfaction" for our sins, or, in any real sense "a Sacrifice for our sins," which is so explicitly taught by the Church of England[a] also, Mr. Jowett attempts to substitute an "explanation of the doctrine of the Atonement" such as "nature and Scripture, and the still small voice of Christian feeling (as he thinks) give."

1. Every where S. Paul speaks of the Christian as one with Christ. This union with Him is a union not in His Death merely, but in all the stages of His Existence: living with Him, suffering with Him, dying with Him, crucified with Him, buried with Him, rising again with Him, renewed in His image, glorified together with Him —these are the expressions by which this union is denoted. There is enough here for faith to feed on, without sullying the mirror of God's Justice, or overclouding His Truth: peace and consolation enough without raising a suspicion which secretly destroys peace."

It is, of course, true that Holy Scripture tells us, that the Merits of Christ's Death are imparted to us, that we are made partakers both of His Death and of His Life,

[a] "One Christ, Very God and Very Man, Who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a Sacrifice not only for original guilt, but also for the sins of men." Art. ii. "The Offering of Christ, once made, is that perfect Redemption, Propitiation, and *Satisfaction* for all the sins of the whole world, both original and actual; and there is none other *Satisfaction* for sin, but That only." Art. lxxxi. "Almighty God, our Heavenly Father, Who of Thy tender Mercy, didst give Thine Only Son Jesus Christ, to suffer Death upon the Cross for our Redemption, Who made there by His One Oblation of Himself, once offered, a full, perfect, and sufficient Sacrifice, Oblation, and *Satisfaction*, for the sins of the whole world." Prayer of Consecration in the Order of the Holy Communion. "That Thy bountiful help and mercy may speedily help and deliver us, through the *Satisfaction* of Thy Son our Lord." Collect for the fourth Sunday in Advent.

that we are mystically united with Christ. But this truth in no way supersedes, nor is any explanation of the passages in which our Lord and His Inspired Apostles tell us, that He died for us.

II. That we need an assurance that "when the grave covers us there is a God to Whom we still live. This assurance is given to us by the life and death of Christ. *Not* the sacrifice, *not* the satisfaction, *not* the ransom, but the greatest moral act done in the world,—the act of one in our likeness—is the assurance to us that God in Christ is reconciled to the world." Our Lord's Death *for* us *is* such an assurance. But in itself, the "greatest moral act done in this world by one in our likeness" would only shew, that there was one Being "in our likeness" with whom God was well-pleased. The perfect Holiness of Christ would not make us less sinners, or children of wrath, had He been only "One in our likeness," unless His Holiness had removed the guilt of our unholiness, His Innocence had effaced our sinfulness. This it has done, since He "is[b] the Mediator between God and man, Who gave Himself a Ransom for all." Our Lord Himself insists, not on the Act alone, but on its Vicariousness: "The[c] Son of man came to give His Life a Ransom for many."

III. "We are all unprofitable servants, even the best of us." But we have this "true sense of man's unprofitableness accompanied also by an unshaken confidence in the mercy of God. No account can be given of the confidence." An account *can* be given of it, and *is* given of it by every simple Christian, who can say with the Apostle "I live by faith in the Son of God, who loved me and gave Himself for me." But this trust, which if well-founded, is the fruit of our reconciliation with God through faith

[b] 1 Tim. ii. 5. 6.

[c] S. Matt. xx. 28.

in the Blood of Christ, cannot stand as an account of the Atonement. They who believe that God has, for Christ's Sake, forgiven them, have a ground of assured peace, notwithstanding their own unworthiness. It must be a miserable condition in which we should be left on Mr. Jowett's theory. "He who has this confidence finds the reasons of it desert him, the moment he begins to consider them." (p. 481.)

Mr. Jowett sums up; iv. "There is more in the Life and Death of Christ than we pretend to fathom. Definite statements respecting the relation of Christ, either to God or man, are but human figures transferred to a subject which is beyond speech and thought." All the truths of Revelation *are* "beyond speech and thought;" but in their depth and fulness, not in their meaning; else it were no Revelation at all. We do not understand *how* the Father and the Son Exist in the Eternal Relation of the Father and Son: but we do know *that* such Is Their Eternal Being. So also as to the Very Being of God. We cannot understand His Being, Infinity, Eternity, Omnipresence, Omniscience. We could not understand them, unless we ourselves were God. But we *can* understand, that God *Is* Omnipresent, Omniscient, Eternal, Infinite, although we can understand "in part" only, how much those words Eternal, Infinite contain. We *can* know, for instance, "God Is in this place"; and, since God Is Indivisible, we *can* know that He is in that place, in all His Majesty and Glory, (if we could but behold Him.) Only, *how* the Infinite God can be wholly in one place, we know not. So as to every truth of God. Without "definite statements" we know nothing. A statement, which is not definite, has *no* meaning at all. A "definite statement" implies that we have some knowledge, not that we have all. "God is a Spirit," is a definite statement,

although we know not what "Spirit" is, save that it is not material. So also they are "definite" truths, that "God sent His Son to be a Propitiation for our sins;" that "He made His Soul to be an Offering for sin;" "He was bruised for our iniquities;" "while enemies, we were reconciled to God by the Death of His Son;" "the Lord laid upon Him the iniquities of us all;" "Christ hath once suffered for sins, the just for the unjust, to bring us to God." Our Lord's Vicarious Sufferings, that He bore the penalty of our sins, which was due to us, and that our sins are forgiven us, because "He bare them for us," are clear definite truths, although we cannot understand the depth, either of the Holiness or the Justice or the Love of God. But a statement, which is not definite, is, in fact, no positive statement or truth at all. It is to give us a shadow, instead of the substance of truth.

Mr Jowett admits (p. 475, 6.) that the Apostles, in this, spake as Jews. "They remained so [Jews] after their conversion in their thoughts and language." He admits that they taught the doctrine of the Atonement, as we believe it. If this, being the very Centre of the Gospel, had not been true, neither could we depend upon them in any thing else. No consistent minds will ever occupy such ground as this. They must go on to full unbelief, or they must return to definite faith.

Note B.

I cannot quote Professor Powell's work, without expressing a hope that the Rev. Professor will make out more clearly, where his theory on the absolute Uniformity of Nature, and on Causation (Essay i. §. iii. iv.) leaves room for miracles. The answer is easy, if he can give it, that no theory as to God's ordinary workings interferes with the belief, that He, whensoever He Wills, suspends that

mode of working. By the constant operation of His Will, He now upholdeth all things by an uniform law ; at His Will, by which He ordinarily continues that law, He acts otherwise when it seemeth Him good. Prof. Powell alludes in one place to a theory as to miracles, that "instead of interruptions, they are really to be regarded rather as instances of some more comprehensive laws unknown to us"; but apparently, only to lay it aside. (p. 473. sqq.) All such theories represent God as a Great Architect, as it were, of the Universe, Who, when He had finished His work, left it to stand independent of Himself. They exclude His Providence, as much as His Miraculous Working. Prof. Powell gives no statement of his own. Scientific writers, even if Clergymen, need not introduce Theology; but at least, a Christian is bound, not to exhibit a theory which would obviously involve a negation of miracles, without explaining in what way it does not (as, if true, it cannot) exclude them. Prof. Powell asserts, but does not prove, that the results of Geology are inconsistent with the truth of the account of the Creation in the Book of Genesis.

BRISTOL:
PRINTED AT THE S. MICHAEL'S HILL PRINTING-PRESS.

SERMONS III., IV.

THE EXCLUSION OF WISDOM.—OFFENCES IN CHRIST.

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THE EXCLUSION OF WISDOM.

1 Cor. i. 20, 21.

"*Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?*

"*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*"

If the preacher of this morning is not left to his own unrestricted choice of text and topic, he has no reason to complain, while the subject confided to him is one which lies at the foundation of Christian life, and on which his own deepest convictions would of themselves incline him to dwell. The selected texts permit him to treat of the spirit of humility in many of its different relations as a feature of practical Christian character, but they are chiefly such as direct him to regard it as preliminary to our being Christians at all, as the security of thought, the condition of faith, and the key to the kingdom of Heaven.

Intellectual activity has its own dangers, and those so much the greater as they lie nearer to the springs of life. In a place separated to the pur-

poses of intellectual life, where so many minds are forming themselves before they pass into active duty, and so many others are engaged in the further prosecution of inquiry and development of thought, it is especially fit, that he who speaks in the name of the Lord should give warning of those dangers, and witness to that temper of mind, which is the only security against them.

But if the place suggest the fitness of such a witness, much more strongly does the time. There is not a more common topic of observation than the visible tendency of our day to glorify the human intellect, to exaggerate its capacities, extend its dominion, and deliver all things to its mercy. We can perceive this tendency, not only in the language held by those who dwell in the kingdom of ideas, but in the tone of popular literature, in the spirit diffused among the masses, and in the principles on which the movements of our age proceed; while it is obvious that the current of our legislation and the remoulding of our national institutions combine, with their just and necessary changes, new impulses in the same direction. I should be sorry for this pulpit to resound with the cheap maledictions of a Papal Allocution against the character of the age and the course of events, but we are not to stand as unobservant watchmen, and to accept all human tendencies as if by this time drained of their corruption. We are bound to oppose to rising dangers Scriptures which cannot be broken, and if we see ourselves

verging towards a state in which the spirit of the world will claim to judge all things, yea, the deep things of God, it is our duty to encounter it with the words wherewith God Himself has fenced around His own gifts, and secured them from the intrusions of that wisdom which is ever ready to boast, within another's line, of things made ready to its hand.

Of immense value in this respect are the two opening chapters of the First Epistle to the Corinthians, where the Apostle has raised barriers which can never recede, against the encroachments of human intellect, and has done it with a vigour of thought and force of language which bewray his own marvellous powers of intellect and oratory in the very words which disclaim their worth.

In the text we see the Apostle looking round on the circle of the truth which it was given him to publish, and asking for the contributions which the wisdom of man has made to it; sweeping with his eye the whole history of its introduction and successes, and asking for the part which the wisdom of man performs in it. "Where is the wise? where is the scribe? where is the disputer of this world?" It is not to be said that the "wise" who is here excluded, is only the sophist—the discreditable representative of the later Greek philosophy, whom St. Paul might personally encounter, who had lost among logical subtleties and an artificial rhetoric, all sense of the seriousness of words and the responsibility of thought—that the "scribe" is the narrow-

minded student of the mere letter of antecedent doctrine, developing cabalistic absurdities from its unfruitful husk—that the disputer of this world is (what to some minds our own translation may suggest) the disputatious spirit, the reckless arguer for victory. It is true that these characters abounded in the Apostle's sight, and that these developments—or, if you will, these aberrations of human wisdom—are included in his estimate of its whole career. But he does not thus limit his words—he speaks of the "wisdom of man" in its fulness, including its best as well as its worst examples—of the "princes of this world," meaning its leading minds as well as its ruling powers—of the "natural man" as opposed to the "spiritual"—of the light given by the "spirit of the world" as opposed to that imparted by the "Spirit of God." He draws throughout that strong line of distinction which it is the aim of a recent philosophy to obliterate. We are bound to recognize the intention of the writer as including in the "wise" the man of far-reaching thought,—in the "scribe" the man of profound learning,—in the "disputer of this world" the real inquirer, drawing out truth by converse with others and with self;—in short, we find ourselves here concerned, not merely with the frivolous and the worthless, but with the luminaries of human thought and the ornaments of human history.

"Where then is the wise? where is the scribe? where is the disputer of this world?" We are at no

loss for an answer. He is among the kings of men; he sits beside the secret fountains of opinion, and their streams have received their colouring from his thoughts and their direction from his hand before they emerge into the day. He may live in books, which enlarge the minds of successive generations; in institutions, whose history is associated with his influence; or in schools of thought, which bear his likeness or cherish his name. He may have contributed an element to the character of a nation, and added something to the dignity of man.

But such answers are beside the question. We are not asked what is the position and what are the achievements of the wisdom of man in regard to this present world. St. Paul is standing in the midst of another sphere of thought and action when he announces its vanity, its folly, and its exclusion. Let us follow him to his own standing-point, for surely that is the object of our assembling within these walls.

The Bible is the record of a vast scheme for the recovery of human ruin. Slowly does it bring that scheme to light, in sundry parts and in divers manners. The Old Testament proves its necessity, by the history of man in his relations to God; intimates its existence, by advancing prophecy; and prepares its way, by the education of special teaching and immediate government. The Gospels disclose the person in whom, and the acts by which, that scheme is accomplished. The Epistles develope the meaning

and virtue of those acts, together with the effects of the truths thus unfolded on the human heart and on human life. The Apocalypse, connecting itself with a mass of previous predictions, conducts the great drama to its close, and leaves a regenerated race in a scene where there is no more curse, and where God has made all things new. Thus the whole scheme has gradually emerged to view, as a mountain might rise from subsiding waters, disclosing the mass which could not be measured, and the form which could not be conceived by those who first rested on its island summit, then a depth beneath dark waters, now a height standing in the light of day.

In contemplating the completed Gospel as it stands before us now, we perceive that it presents itself to us, not merely as a body of information concerning the nature of God or our own duty, but in that character which has been already attributed to it, of a scheme for the repair of human ruin. That ruin was apparent to every eye, but whether it were fundamental or superficial might be still a question. I mean, that it was a matter to be settled by experience, whether fallen man did or did not possess, in his remaining moral sense and powers of reason, resources which could prove sufficient for his own restoration. It was, no doubt, (amongst other reasons inscrutable to us,) for the purpose of giving time for that experiment, of allowing human righteousness and human wisdom to shew what the one

could attain to, and what the other could devise, that the divine scheme, ordained from the foundation of the world, delayed its disclosure so long, so limited the intimations of its approach, and so wrapped in types and earthly forms the preliminary works which prepared its way. Then, when 4,000 years had demonstrated the impotence of man, the mystery which had been hid from ages and from generations was manifested in these last times for us. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." He fulfilled the announcement of His own efficient intervention, which He had long before made to self-confident, yet impotent, man. "Hearken unto Me ye stout-hearted that are far from righteousness: I bring near My righteousness; it shall not be far off, and My salvation shall not tarry; and I will place salvation in Zion for Israel My glory."

The divine scheme, thus brought to light, is found to have accomplished itself without the co-operation of human power, and to have disclosed itself without the participation of human wisdom. The work itself has been done for us; an atoning, reconciling, redeeming work, to which we contribute nothing save the faith which receives and rests upon it as already perfect. (Though in regard to this also we must add, "and that not of ourselves, it is the gift of God.") Thus it comes to pass that it is by a preaching (or let us dismiss for a moment the now

ambiguous word, with all its confusing associations), by the *proclamation* of a Person in whom, and of acts by which, the work is already done, that it pleases God to save them that believe. But St. Paul says, not only by the proclamation, but by the *foolishness* of the proclamation, pursuing the thought to which he had just given utterance, of the exclusion from the matter of the WISDOM of this world, and it is with this second feature of the Divine scheme that we are now more particularly concerned.

Let us, therefore, for a moment review the facts, in conformity with which the Apostle declares that the wisdom of this world is excluded, and that God has made it foolishness.

In the wonderfully pregnant and suggestive story of the Fall of man, we find it stated that the main cause of his renunciation of his primitive state was an impatience of it, as being (what we should call) childish and dependent. He was not satisfied that his own spirit should be simply informed and guided by the Spirit of God, under measures and restraints imposed in the way of discipline. He would discover and judge, would know and choose for himself, and feel himself an enlightened, independent being. It was a tree of knowledge—"a tree to be desired to make one wise." "God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." Where pride rises faith withdraws, and

the covenant of dependence was renounced. "They ate and their eyes were opened, and they knew;" but the nature of that first knowledge was not encouraging, it seemed a token that the truest discovery of man's opened eyes would be that of his own destitution. It was not to be thought that the same spirit which had been the cause of the ruin could become the cause also of the restoration; or that those intellectual faculties which man's choice had substituted for the guidance of the Spirit of God (sharpened, as I have no doubt they were, by the Fall,) could ever prove the instruments of recovery. Time, however, and opportunity for the attempt were largely given them, but with results which most naturally suggest the question, "Hath not God made foolish the wisdom of this world?"

It is notorious that there are two views of human history in respect of the knowledge of God: one which represents mankind in general as plunged at first in total darkness, and gradually emerging out of it by increasing intelligence, so as to form ideas approximating more and more to the truth; the other which regards them as having fallen from a knowledge which they once possessed, and descended into grosser forms of error; even the most civilised and cultivated races, amid their more graceful forms and "fair humanities of old religion," losing the very essence of religion itself in a still deeper decay of seriousness and faith. I am not now concerned to support by other arguments (which lie ready to our

hand), a view which appears on the face of the Old Testament history, and which St. Paul (keenest student of the Gentile world) has so plainly asserted. "*When they knew God* they glorified Him not as God, neither were thankful; but *became vain* in their imaginations, and their foolish heart *was darkened*. Professing themselves to be wise they *became fools*, and *changed* the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness. * * * And even as they *did not like to retain God in their knowledge*, God gave them over to a reprobate mind."

It is sufficient to our purpose to observe the actual religious phenomena of historic times—those, for instance, which the days of St. Paul beheld—manifold forms of superstition divorced from all connection with holiness and truth; traditional rites which those who celebrated them could no longer explain; confusion and incertitude of thought, resulting in utterances of conscious ignorance where thought was deepest, and the common voice asking, "What is Truth?" without care to get an answer, or supposition that one could be given. Whatever there was that could in any sense be called knowledge of God, was no gift of philosophy to men, no product of intellectual processes, but the faint intuition of the common conscience and the fragmentary deposit of perishing traditions. Well might St. Paul declare, that, in regard to anything which

could heal the wounds of human nature, repair its inward ruin, and bring back man to God, the wisdom of the world had contributed nothing but the demonstration of its own impotence. "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe."

In the one country, where the wisdom of man was placed under different conditions, where it was in contact with advancing revelation, and therefore was supplied with materials ready to its hand, its achievements were scarcely more solid. It made no advance on the disclosures of inspiration. All accessions were due to the prophet, none to the scribe. The scribe could define and arrange; he could also misunderstand and perplex the truth placed in his hand; but he could make no addition to it. When the Gospel came, and placed itself on the old foundations, it swept away all with which he had encumbered and concealed them. And one who then looked at the completed body of truth would naturally ask the question, "And where is the scribe?"

But it may be said that the wise and the scribe are to be recognized in the prophets and apostles themselves; that the revelations of God were simple facts; that the life, death, and resurrection of Jesus,

were themselves the Gospel; and that the meaning and virtue of those facts (*i. e.* the doctrines concerning them), were the product of the reflections and reasonings of those who published them. Of course such a view separates the Epistles from the Canon (if there be any Canon left), and places them merely in the van of other human commentaries, to be judged on their own merits, and by the natural capacities and opportunities of the writer. It is sufficient to remark, in regard to it, that such a view is contradictory, not only to the convictions and witness of the universal Church, but to the account of their teaching given by the writers themselves. According to that account, the facts of the Gospel were transacted before their eyes, and they understood them not. The meaning of the wonderful history which they witnessed, the nature of the work which the Lord was performing, and of the relation which His birth, death, resurrection, and ascension bore to the Divine scheme for the repair of human ruin, was hid from their eyes. They could not even grasp the preparatory explanations of prophecy which they actually possessed. These were partly opened to them by the mouth of the Lord Himself, after His resurrection; but for the doctrine they were to preach they were not sent to reflection and reasoning, but commanded to "wait for the promise of the Father." That promise was not the gradual increase of their own exercised perceptions attaining fresh light in conformity with the

common rule of Divine teaching, but a special and definite gift of the Spirit, as the Paraclete, to glorify Christ, and take of the things which were His and shew them to them; to teach them all things, and guide them into all truth. He came with the rushing mighty wind and tongues of fire; till then they had continued in prayer and supplication, but made no attempt to teach. From that moment they were the teachers of men, and spake the word of God with boldness. With them it was all "the word of God;" not merely the history of the facts which they had seen and heard, but the light in which those facts were to be regarded, their meaning, and relation to the salvation of man. Where it became necessary to assert the Divine authority of the doctrine, it was asserted: "I certify you, brethren, that the Gospel which was preached of me was not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." No lower consciousness could have inspired or justified the words, "Though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed." Nor is it possible to restrict the word Gospel in these passages to the historical facts of the life of Christ about which the Galatians were as fully satisfied as they ever had been, or as the Apostle was himself: the doctrines concerning them, the inferences to be drawn from them, were alone in question.

The Gospel then was regarded by St. Paul as the publication of the Divine scheme for the repair of human ruin, a work towards which human power had contributed no effort, and human wisdom had devised no means. In respect of this mighty problem, experience had simply proved the impotence of the one and the folly of the other. From these convicted sources, the Gospel which he preached derived no contributions: it was the proclamation of a work accomplished for us by the eternal Son, and of a doctrine concerning it revealed to us by the eternal Spirit. Man has no more made the doctrine than he has performed the acts. All that remains for him is the humility, thankfulness, and faith, by which he re-enters in the name of Jesus that covenant of dependence which was lost beneath the tree of knowledge.

This temper of mind is henceforth the only security for thought. The introduction of that body of truth which itself owed nothing to the discoveries of human intellect, which is "not of man, but by the revelation of Jesus Christ," has acted upon thought, not as a check, but as a stimulus. It was meant to do so. The new information presented to man, with its multitude of attendant questions, has necessarily called his intellectual faculties into action in a thousand various ways. Theology, in the form of a science, with its varied history and endless conflicts, employing the anxious thoughts and deep researches of the strongest minds, and filling vast

libraries with the products of mental toil, is a sufficient witness of the fact. While, beyond its professed sphere, every serious thinker has, in some way or other, to take into account its subjects and assertions; for whatever be his line of inquiry, it will have its own points of contact with the revelation of God.

What then? The wise and the scribe are come back upon us again! Certainly they are, and they are welcome—but they have to learn their position, their powers, and their dangers. They must go forth into the wide field of reasoning and inquiry, with the remembrance that the most important part of it is already occupied by that which powers of reasoning did not build, and which therefore powers of reasoning cannot measure. On that very region of thought which was before only covered by shreds of incoherent systems, which fell to pieces of themselves, stand now solid works not made with hands, which it is a duty to study, a folly to judge, and a crime to disturb. Human thoughts now carry on their searchings and their labours in presence of manifested thoughts of God, and the first principle of their security is this: "The things of God knoweth no man but the Spirit of God." Let me quote the words of Chrysostom in his commentary on the text, not merely because they are words of Chrysostom, but because they are words of good sense in regard to the relation in which human wisdom now stands to things revealed.

"Towards receiving the Evangelical proclamation, neither is the wise profited at all by wisdom, nor the unlearned injured at all by ignorance. But, if one may speak somewhat even wonderful, ignorance rather than wisdom is a condition suitable to that impression, and more easily dealt with. For the shepherd and the rustic will more quickly receive this, once for all repressing all doubting thoughts, and delivering himself to the Lord. In this way then He hath destroyed wisdom. For since she first cast herself down, she is ever after useful for nothing. Thus, when she ought to have displayed her proper powers, and by the works to have known the Lord—(he means, when she had her own opportunity before the Gospel, for shewing what she could or would do—and her own data, in the visible manifestations of God, to reason upon, which was a work within her own proper powers)—when *she ought to have displayed her proper powers, and by the works to have seen the Lord – she would not. Wherefore though she were now willing to introduce herself, she is not able. For the matter is not of that kind: this way of knowing God being far greater than the other.* You see, then, faith and simplicity are needed, and this we should seek everywhere and prefer it before the wisdom which is from without: for 'God,' saith he, 'hath made wisdom foolish.' Since men prided themselves upon it He lost no time in exposing it. For what sort of wisdom is it which cannot discover the chief of things that are

good? He caused her therefore to appear foolish after she had first convicted herself. For if, when discoveries might have been made by reasoning, she proved nothing; *now, when things proceed on a large scale, how will she be able to accomplish aught? now*, when there is need of faith alone, and not of acuteness?"

It appears to me that these observations are very valuable. "Though she were now willing to introduce herself, she is not able—for the matter is not of that kind—things proceed upon a larger scale, how will she be able to accomplish aught?" No, "the matter is not of that kind" which proposes itself to the processes of reasoning. In the region of natural religion the matter *is*, to a certain extent, *of that kind*. God by His works supplies man with the premises, and leaves him to develope the conclusions. But faculties which utterly failed in regard to simpler and more introductory discoveries, can no longer be waited for when "things proceed upon a larger scale." On a larger scale indeed. The relations of created spirits to the creating Spirit, the laws of spiritual being, the nature of moral evil by which those laws are disturbed and violated; the degree to which such violation may extend, and the results which will ultimately ensue in the way of natural consequence; the possibility of means for averting those consequences, and restoring these disordered relations and broken laws; the nature, virtue, and efficacy of such means, if they exist;

these and such as these are the seas of thought, (or rather relatively to us,) these are the seas of ignorance, on which our reasonings must launch, if the scheme for the repair of human ruin submit itself to our reasonings; if it only offer us premises from which we are left to derive the conclusions which they contain. Natural religion, as I have said, gives us only premises—the outward world in connexion with our own self-consciousness. The real question is, Does revealed religion do the same, giving us only new premises in the facts of the historical manifestation of Christ in connexion with the same self-consciousness? Men have asserted it, and assert it now—others, who would not assert it, behave as if they did; reasoning on the nature of sin and extent of its effects, on the means used to obviate those effects, on the work of Christ and the virtue of His death, as if we were left to form our conclusions on these subjects and shape our language for ourselves. Oh! if it were really so, how would the ground beneath us seem to tremble, and gulfs to yawn before our feet! how would the voice of the preacher falter, feeling that he had no Gospel to preach! The wise and the scribe might please themselves in their own theories, but the common mind, which has its own sense of the limits and uncertainties of the human intellect, would know, inwardly, that it had nothing to depend upon, and would feel no interest, because it could know no trust. But, blessed be God, "the matter

is not of that kind—things proceed on a larger scale" than to allow of it; and revealed religion differs from natural, not only in having different premises, but in having, also, its *conclusions* from God,—not only in having divine acts to explain, but in having, also, the divine *explanations* of them.

It is true that those conclusions and explanations are conveyed in human language, and are therefore attended with a certain amount of imperfection and uncertainty—though only such an amount as naturally attaches to the medium employed; but that these truths are developed through a medium expressly and manifestly for the purpose. "The law went forth from Sion and the word of the Lord from Jerusalem;" where a typical dispensation, ordained of God, had long prepared the imagery and fixed the ideas which were to form the vehicles for communicating the realities of salvation to the world. When we watch the careful and elaborate preparation of these images and ideas, and the amount of dignity and authority accumulated around them, common fairness of thought compels us to believe that they must form a just representation of those spiritual realities, and are, in fact, the nearest possible expression of them which human language could be fashioned to supply. If the Epistle to the Hebrews did not exist, it would be impossible not to recognise the Temple, with its whole system of sacrifice and priesthood, as the intended example and shadow of heavenly things.

To refuse the ideas of atonement, and propitiation, and purification by blood, and effectual mediation, on the plea of making allowance for Jewish habits of thought, is to refuse the very language which God has Himself provided to express the means of our peace and covenant with Him. We are not Jews. True; but the Jews were formed before our eyes, in order to fix and authorise to our minds the very ideas which we should thus reject—ideas which we have no pretence for leaving as part of an abandoned Jewish residuum, since these are parts of the old system which the new employs, and the lights which it borrows from it, and which it thus shews to have been pre-arranged for its own use.

If the observations which have now been made are in accordance with the views of St. Paul, in the passage on which they are founded, they still only touch, as it were, the subject, opening the way to further questions upon the relations of the human intellect to the Gospel, and the rules and restraints which are thus imposed upon the wise and the scribe, or rather, I should say, upon every thinking and inquiring mind. I pass them by. The true and only effectual casuist in the matter is the humble spirit of the believer, on whom abides "the anointing which teacheth us all things."

One true prayer for that Spirit will do more for us than all argument and all research. If the Gospel presents to us the thoughts of God, let us *treat them as such*—not merely by abstaining from un-

permitted judgments, and preserving them in the security of creeds, but by meeting them in that temper of mind, and with the use of those means, through which alone they can be received to the salvation of our own souls. "As the heavens are higher than the earth, so are My thoughts higher than your thoughts." "The things of God knoweth no man but the Spirit of God. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." Seeing, then, that the truths which save so far transcend our own natural thoughts, are disclosed only by the Spirit of God, and can be apprehended only through the same Spirit, it is for us to approach them in conformity with these conditions; not as the wise, not as the scribe, not as if our natural intelligence and powers of judgment were sufficient here, as they may be in other spheres of thought. We know who has said, "Thou hast hid these things from the wise and prudent and revealed them unto babes." "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." So He spake, who "shuts and no man opens." Nothing, therefore, remains for me but the spirit of a little child, the heart humbly opened to divine teaching, the voice which cries in solitude for the light which comes from above, the mind which receives "the word of truth, the Gospel of Salvation, not as the word of man, but as it is in truth, the word of God

which effectually worketh also in them that believe."

But is this position to be assumed as of necessity, as an enforced thing, a matter of positive command? Or does not rather the inward sentiment of truth, if it have arisen in my heart, itself enjoin and compel it? Is not this my *true* position? Are not truthfulness and lowliness one? With names and doctrines and verbal forms of things I can deal at my ease, as critic or eclectic, opponent or approver. But when I am no longer in presence of words or ideas, but of Him with whom I have to do,—when my state, my salvation, and the means of it are become a question between me and the *living God*, I hardly need to be told in what spirit I should meet and hear Him. In my natural mind there are high things which exalt themselves against the knowledge of Christ, but before that personal living presence they are brought down. "Speak, Lord, for Thy servant heareth." Now the Gospel is not a subject for discussion, it is good tidings of great joy;—the announcement of Christ crucified is a word of reconciliation which saves those who believe. Here the soul reposes upon truths, not wrought out by reasoning, and therefore not attended by the uncertainties which its processes involve; and, whatever work the mind may have to do around and beyond its dwelling place,—whatever excursions it may make abroad, it still returns to an unshaken home. Those labours so often fruitless, those excursions so

often disappointing, make the return ever more sweet. What a comfort for him who has taken God at His word, and by faith abides in Christ, to feel that, whatever may fail, whatever may be doubtful, one thing is secure: he has found rest unto his soul—his relations with God are fixed, and fixed on a basis which combines the truth of guilt in himself with the truth of love in God. What a comfort, too, to feel, in reference to others, that here at last we find the ground of a true equality! "The small and the great are here, and the servant is free from his master." "All are one in Christ Jesus." There is a falsehood about intellectual distinctions (though a falsehood less vulgar than attaches to those of mere outward accidents,) but these, too, are external to the real man, have nothing to do with the Spirit, or the position of the immortal being. Here, thank God! we leave them, and all the little pride and contempt of others which they may have engendered. They belonged to the spirit of the world; here is the school of the Spirit of God. The wise man and the scribe, the common understanding and unlettered mind are ranged side by side. "All Thy saints are in Thy hand, they sit down at Thy feet."

Nor is it only the sense of truth and reality in all our relations which blesses the heart obedient to the Gospel. There is a sense of having found the secret of power and wisdom too.

In one thing certainly human reasoning and the pride of intellect has been made foolish, in that it

has proved morally feeble. It has never furnished to man his strong, enduring, and triumphant motives, however well it may have proved that he ought to have them. These have come from deeper sources which reasoning never opened, and, when it touched them, has often damaged. And still, as a matter of fact and frequent observation, in proportion as men decline, from a religion of revelation to a religion of reasoning, the springs of action are found to be weakened, and motive power fails. In this, as in many other ways, God has made foolish the wisdom of this world, when proposing itself as the guide of life. And in this respect, also, as in many others, He has sustained the wisdom of His own word, by manifesting its power. What Christian faith has done in the world,—what it is doing now in the lives of men, is apparent to every eye. In new motives awakened in the heart, in love, in zeal, in courage, in self-denial and self-devotion, in labours for others, in victory over the world, Christ has proved to the simple believer a "power of God" —a "sign" to himself and to others, better and more worthy of God than those which the Jews required.

Nor less is there felt to be in Him a wisdom higher and more true than Greeks sought after. Vast views of eternal realities, high disclosures of thoughts of God, attend the manifestation of the eternal Word, and open from His cross on the inward eye. While Greek and Jew range about, still

seeking, still requiring, the humble and childlike believer has ever in his own experience fresh reason to repeat to himself, "Christ crucified, to some a stumbling-block, and to others foolishness, but to us which are saved (whatever our natural tendencies and characters) Christ the power of God and the wisdom of God."

Thus wisdom springs from acknowledged foolishness, and power from weakness confessed, and the restoration of our ruin from the abandonment of our own attempts, and the lowly and childlike spirit becomes the spirit of elevation and glory, for "before honour is *humility*."

OFFENCES IN CHRIST.

MATTHEW xi. 6.

"Blessed is he whosoever shall not be offended in Me."

THIS significant warning has fallen on our ears to-day. What can the preacher do better, in the midst of a congregation of his brethren that receive it from the Redeemer's lips, and endeavour to interpret and apply it for himself and them. Light may be found for its interpretation, and suggestions for its application, in the occasion on which it was delivered.

It is part of the message sent to the Baptist as he lay in the prison of Machærus; nay, it is the point and substance of the message, for the preceding words were only the rehearsal of facts which he already knew. It was strange that such a warning should be addressed to one who was himself "sent to bear witness of the Light, that all men through him might believe," and who had borne his witness with the certainty of inspired knowledge and the constancy of devoted zeal. But at least, this fact must secure for the message itself our own personal attention. What member,

what minister of the Church of Christ can say within himself, I have no need of a warning which was required by that steadfast servant of God, that burning and shining light, that type and leader of the ministers and stewards of the Divine mysteries?

It might seem, indeed, that though no personal considerations could be alleged, yet altered circumstances, the fuller development of the Divine scheme and the completed circle of Christian evidence have rendered the warning but little appropriate to ourselves. No doubt the danger of actual rejection and positive unbelief is comparatively small, but the mental tendencies to which the words are addressed lie deep in human nature; they are confined to no particular stage of the dispensations of God; they live through altered circumstances, and survive the production of all imaginable evidence. But we shall be better situated for appreciating the general need of the warning, when we have estimated its meaning and force on the particular occasion which drew it forth.

"When John had heard in the prison the works of Christ, he sent two of his disciples,

"And said unto Him, Art Thou He that should come, or do we look for another?

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame

walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.

"And blessed is he, whosoever shall not be offended in Me."

I will dismiss at once the supposition that this inquiry was made by John for the mere purpose of convincing and detaching from himself to Jesus the disciples who were unwilling to leave him. It appears to me that the whole character of the passage forbids it. I feel no less compelled to dismiss the idea that actual doubt had fastened itself on the mind of the Baptist. We know, indeed, the changes and the falls to which man at his best estate is liable; and that *liability* is the subject of the warning in the text. But there is not the slightest intimation that such a change had actually occurred. All our grounds for judging of the state of his convictions, consist in his distinct revelations, his unwavering witness which only increased in decision as the time of his own eclipse impended, and that firmness and constancy of character to the remembrance of which the Lord immediately appealed as if purposely to forbid the idea of change. But least of all can we admit the idea, when we observe that the occasion of sending the message was the arrival of tidings fitted, not to shake the believer, but to convince the doubtful. It was when John had heard in the prison the WORKS OF CHRIST that he called unto him two of his disciples. These works we see

from the history included the most stupendous acts of Divine power, especially the miracle at the gates of Nain, which St. Luke narrates in immediate connexion with the passage before us, as if he intended us to regard it as the crowning act which determined the proceeding of the Baptist. St. Matthew, moreover (it has been observed), changes in this place his usual language, and (instead of using the personal name of *Jesus* which he everywhere else employs), adopts in this single place the expression "the works of CHRIST," intimating thereby the character which those works bore in the view of him to whom they were related.

It was then, on occasion of his hearing of these works, which were so truly the works of the Christ, that he deputed two messengers to make in his name the public inquiry, "Art Thou He that cometh, or look we for another?" It seemed to him to be time—to be more than time—that the Lord should declare Himself, that the Christ, who had sufficiently proved His power, should proclaim His character, and by an announcement from His own lips bring to a close the doubts and discussions which prevailed concerning Him. John had himself prepared His way. He had cried that "the kingdom of heaven was at hand," that "every valley should be exalted, and every mountain and hill be made low;" that "the glory of the Lord should be revealed, and all flesh should see it together." The witness had met with almost a national reception. Multitudes came

not only to hear, but to be baptized as candidates for the approaching kingdom. All men were in expectation, and slow-moving authority itself had sent a commission of priests and Levites from Jerusalem with the question, "Art Thou the Christ?" Then he had delivered his distinct testimony, and Jesus had appeared upon the scene. Nothing seemed to remain, but that He should assume the place prepared for Him, and proceed with the revelation of His glory and the establishment of His kingdom.

But how had He proceeded? He had made His public appearance in Jerusalem at the next Passover, and by an act of authority had cleared the courts of the Temple, claiming it as His Father's house; but, when questioned on the character which He assumed, and asked for a convincing sign, He had only replied by words, which, however profound in their spiritual meaning, and marvellous in their adaptation to the occasion, were wholly enigmatical to those who heard them. At the same time the great disposition which there was to follow Him was sensibly checked by the reserve with which He received the advances of "many who believed in His name, but to whom He did not commit Himself, because He knew all men." Then, for a time, He established Himself in the land of Judæa, and commenced baptizing into the opening kingdom. But the rising tide of public acknowledgment was soon checked. John was cast into prison; but, beyond all doubt, he hoped to watch

through its loopholes the mighty changes which he had been commissioned to predict, as even then commencing—the sinking mountains, the revelation of the glory, the victories of the kingdom of God. Most strange to his feelings must have been the reports which reached him. No sooner was John cast into prison, and the Pharisees encouraged thereby to shew their own hostility against Him who made and baptized more disciples than John—than Jesus seemed to yield to the rising storm:—"He left Judæa and departed to go into Galilee." The centre and home of the nation, the seat of authority, the fountain of influence, was exchanged for provincial towns and villages, where a ruder population seemed to offer more humble opportunities. Here was retreat instead of advance; as if the mountains would not sink, and the glory could only be revealed in the shadow of obscurity and security of distance. A year had passed and brought no change.

A short visit to Jerusalem (recorded in John v.) had provoked discussions which served only to aggravate the hatred and strengthen the hands of the opposing powers. He returned to the shores of the Galilean lake, and though His works seemed to increase in displays of divine power, they bore only the character of acts of pity to private misfortune. No announcements were made, and men, left to judge from what they saw and heard, began to complain of perplexity, and to ask, How long

He would make them to doubt? Devils were not suffered to speak because they knew Him: persons healed were forbidden to tell it to any in the town; the disciples were charged to tell no man that He was Jesus the Christ; crowds were avoided, and public excitement damped; and the whole ministry, open as it was to all, was yet marked by so retiring a character, as to remind those who observed it, of the words of the Prophet: "He shall not strive nor cry, neither shall any man hear His voice in the streets."

To our eyes, no doubt, the reasons for this course may be apparent. We are familiarized with that aspect of the kingdom of God—(strange and inconceivable to those who first beheld it)—but which belongs to it in that stage of its development which then commenced, and which continues still. We see that it presents itself to men with no other glory than that of grace and truth;—that its claims are supported only by its rights, and by no arms of visible power, human or divine;—that from the first it was intended to suffer violence, but not to use it, and deliver itself to men, that they might do unto it whatsoever they listed. We can see not only the beauty and the majesty, but the necessity of this system, and we can see that, if it was to be maintained, that method of conducting the affairs of the kingdom to which we have referred, the method of comparative retreat and reserve, was dictated by the highest wisdom;—that hereby the

Lord avoided precipitating the inevitable result, and provided time for that accumulation of evidence, that development of doctrine, that education of His Apostles and that manifestation of Himself, in which we now recognise the foundations of the Church.

We can see the wisdom of that course, which by avoiding proclamations and demonstrations, repelled from His side the elements of party spirit, and prevented the contagion of a false enthusiasm. We can understand the methods by which He exposed and rejected the faith that was unspiritual, and therefore unreal, and thus continually sifted and thinned the ranks of His followers. We can perceive the harmony with human responsibility, which He observed, in leaving to men's own minds the duty of judgment concerning Him from the evidence of the prophecies which went before, and of the works which His Father had given Him to finish. We can own the kindness which retired from Jerusalem to manifest in Galilee that what is rejected by authority and disowned by a nation, remains for individual souls, and which associated its consoling instructions with private and personal life. Finally, we can read in those outward works of Christ, not merely the evidences of His mission, but the certain pledges and living representatives of those greater things which are transacted still—the spiritual enlightening of the blind, and cleansing of the leper, and healing of the maimed, and raising

of the dead, and gladdening of the poor, which constitute the true works of Christ, and the adequate end of His coming, the real apprehension of which puts an end for ever to the question, "Art Thou He that should come, or look we for another?"

But, if we have been taught by so many centuries' experience of the kingdom of God in its spiritual aspect, and in that stage of its development which "cometh not with observation," we must not attribute the ideas (even by us so imperfectly received) to those who, with entirely different expectations, beheld the preparations and commencements of the dispensation. Perplexities which would be unreasonable, misapprehensions which would be unpardonable now, were in some sense inevitable then; and exposed those, who watched with sympathy and confidence the first unfolding of the kingdom, to peculiar dangers of spiritual offence. If this was the case with the disciples of Jesus, who were prepared for the shock of their expectations by the gradual teaching of their Master, and sustained under it by so full and near a manifestation of His spiritual glory, much more must it have been the case with John, as he lay in his prison, comparing the prophetic prospects with the actual reports which reached him. Nor could he avoid perceiving that the perplexities, which his own unshaken soul confessed, were telling with very different effect on his less enlightened disciples, and still more on the mass of the nation, which was little capable of using

spiritual discernment, and demanded the obvious and the tangible, strong assertions, signs from heaven, and a kingdom for Israel.

With these considerations before us, I think we can be at no loss to interpret the question of John. His own preconceived ideas not being (as indeed they could not be) in entire harmony with those which presided over the development of the kingdom of God, he was disappointed at the course which things were taking, and unable to understand its reasons or to discern its tendencies. He hoped for a change of system; he thought that a public proclamation of the Lord by his own lips would inaugurate such a change; he thought that the works of Christ now reported to him must be held sufficient to support such a declaration; and that it could belong to no one more properly than to himself to ask for and obtain it.

But it is not to be obtained. "Go and tell John again the things which ye do hear and see. The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them." The answer condensed in one short statement, the witness of prophecy and the witness of works, the united evidence on which the Lord had offered Himself, and would continue to offer Himself, to men. It was evidence complete and unanswerable; but it was no more than John and the world possessed already. It seemed to say, "The

course of a Divine dispensation cannot be altered to meet the misapprehensions of its friends. The kingdom of God advances, shining with the light of unanswerable evidence, but attended by a cloud of difficulties which are as much a part of its system as the light itself. He who demands their removal dictates upon a subject which he does not understand; for he cannot know, either what are the necessities arising from the nature of the case, or what is the discipline which his own mind requires. When a man has seen enough to convince him *who* it is that claims his faith, it then only remains for him to accept what is presented to him, not as he wishes it to be, or as he thinks it ought to be, but *as it is*. He has to acquiesce in things which perplex him, and to wait for the time of their solution; he has to seek that solution (as far as it can now be attained), not by shaping the truths or the facts to his own ideas, but by conforming his own ideas to the truth and the fact. If in the case before us the Baptist had not acted thus; if he had so clung to his own idea of what the progress and character of the kingdom ought to be, as not to be able to acquiesce in what it was, the natural consequence would have been, that his mind would have ceased to go along with the actual progress of the manifestation of Christ. He would have found a difficulty which he could not get over, and as his mind continued to dwell upon those things which perplexed his thoughts and disappointed his expecta-

tions, he would have become less sensible of the value of the actual evidence, and the glory of the actual disclosures. His faith would have been weakened and his attachment impaired; he would have been *offended in Christ.*

Because there was the germ of all this in the proceeding which he had adopted,—because it indicated what was working in his mind, and the difficulty which he felt, on arriving at that point where the course of the manifestation of Christ no longer coincided with his own expectations,—therefore the answer was not complete without the addition of the words, "And blessed is he whosoever shall not be offended in Me." For thus the Lord replied, not only to his verbal question, but to the secret questions of his heart, of the nature and danger of which he was himself but little aware. Often did our Master thus combine with the answer to the words of a question an answer to the spirit which prompted it; as, for instance, when Peter's words, "Lo, we have forsaken all and followed Thee; what shall we have therefore?" received their answer, not only in the assurance of the hundred-fold reward, but in the parable of the Arrogant Labourers, and the warning, "Many that are first shall be last, and the last first."

"He needed not that any should testify of man, for He knew what was in man." Our hearts confess it, as we hear His words addressed to men's unspoken thoughts, and find that they still surprise

and detect the same unspoken thoughts lurking unacknowledged in ourselves. How often may His warnings interpret to us the processes of our own minds, reveal their character and tendencies, and awaken us to dangers unperceived before. Oh! what an awful mysterious thing is the inward history of man! Those secret *processes* ever going on, modifying, changing, forming, ripening the character of the immortal being! Those *influences*, various and innumerable, still telling on the mind, when their power cannot be calculated, or when their very presence eludes observation! Those *times of crisis* in the spiritual life, which sometimes shake the whole soul with inward conflicts, sometimes pass in silence or disguise, leaving the man unconscious of change! That solemn presence of *moral responsibility* in all this world of inward life, accompanying every influence as it approaches, mingling with every process as it occurs! That *dependence of one step upon another*, still stretching forward in a line which the eye cannot trace, but which is seen to prolong itself into the region of the Everlasting! Oh! what vast interests are pending, what tremendous transactions are proceeding, within each of us who look one another in the face! And with what shades are they covered! Shades not to be wholly dispersed till we meet the only eye that can penetrate, till we hear the only voice that can pronounce—"till the Lord come, who both will bring to light the hidden things of

darkness, and make manifest the counsels of the hearts!"

Thoughtfully, thankfully, should we give heed to every guiding, every warning word which His mercy has in the mean time provided for our help.

The word before us refers to a *crisis in this inward history*. Our considerations on the occasion when it was uttered, and the person to whom it was addressed, throw light enough upon its meaning. It is a warning, not to the hostile, not to the careless, but to the mind which is in some stage or other of seeking or of following Christ. The offence, the stumbling-block, lies in the path. The man must have entered the path before he encounters it. The word is ever thus employed: "If thy hand or thy foot offend thee" is spoken to disciples who are being instructed in the life which they are supposed to have commenced. "When persecution ariseth because of the Word, by and by they are offended," is spoken of those who have received the Word with joy, and followed its leading, until it brings them in contact with an obstacle. "Then shall many be offended" is spoken of those superficial believers whom the troubles of the last times would shock and overthrow. "All ye shall be offended in Me this night," was addressed to the faithful few who had continued with the Lord in His temptations, but were then to behold events so irreconcileable with their previous ideas that it was hardly possible for their faith to

survive the shock. And so, (as we have seen,) "Blessed is he whosoever shall not be offended in me," is a message in the first instance to the holy Baptist, watching in faith, following in hope, the manifestation of Christ, but arrived at a moment when that manifestation had assumed a form at variance with his own ideas. And if it were a message to him, then much more was it, and still is it, a message to all others, who, with spiritual sight less clear, and faith less strong than his, find that there are in Christ things which they know not how to accept, which bring them to a stand, which check the sympathies, and counteract the convictions to which they had seemed ready to yield themselves before.

And are there such things in Christ? Certainly there are. Prophecy proclaimed it. The foundation of God, the tried corner-stone was to be also for a stone of stumbling and a rock of offence; and in the words of the text, the Lord alluded to His predicted character, not less distinctly than in those former words, in which He had rehearsed His works in the language of Isaiah. The account of prophecy has been verified by facts; by a national rejection; by the falling away as His manifestation proceeded, of many disciples, who, counting His deeper teaching as "hard sayings" which they "could not hear," went back and walked no more with Him; by the difficulties which even they felt, who clung to Him still, and the critical times of

perplexity and conflict through which they had to pass; by the experience of the Apostles, who found that, if some outward offences were removed by the completion of the revelation, others of deeper kind were actually *created* by it; that the *doctrine of the Cross* itself was an *offence* to large masses of men, and that the method of "being justified freely by the grace of God, through the redemption which is in Christ Jesus," was an insurmountable hindrance to those who, "going about to establish their own righteousness, could not submit themselves to the righteousness of God: for they stumbled at that stumbling stone." And the experience of the first age has been the experience of the ages succeeding. Those who preach Christ still feel that they lay in Zion a stone on which men may rest, but a stone on which they may also fall; and those who receive Christ still feel that they have had to accept some things which perplex their natural understanding, some things which contradict their cherished ideas, some things which are unwelcome to their natural temper; so that the mind which has advanced into the full apprehension of Christ, can scarcely be ignorant of inward conflicts. And this results not merely from human accretions to the truth, but from the nature of the truth itself in its relation to the nature of man; so that *he who proposes to relieve the Gospel of all that offends proposes in fact to relieve us of the Gospel itself.* Occasions of offence are inseparable from the truth—inherent in Christ—

so that it is not said, Blessed is he who shall not be offended at My disciples, at what is reported of Me, at the circumstances which surround Me, but "Blessed is he who shall not be offended *in Me*."

That this should be so is inevitable from the nature of the case. We speak not of truth absolutely, but in its relation to fallen man. If our thoughts were as God's thoughts, if our spiritual sight were undimmed, if we were placed at a point of view from which we could sweep with our eye the whole course and all the relations of things, if our natural temper were in full conformity with the holy, there would certainly be in Christ no occasion of offence. But as the contrary of these propositions is true, it follows as a most probable, if not a necessary, consequence, that in certain stages of our acquaintance with the Gospel, we shall find in it that which is intellectually perplexing, and that which is morally unwelcome. Yes, let us own it, but let us meet it with the words, "Blessed is he whosoever shall not be offended in Me."

These difficulties and repulsions are felt by different minds in different degrees, and arising from different quarters. "The Jews require a sign—the Greeks seek after wisdom," but both find a collision with their own ideas. I cannot enumerate the various forms in which the offence may strike upon the mind, but its prominent character will be either intellectual or moral; though both will of course be, in some degree, commingled; and intellectual diffi-

culty and moral repulsion will mutually increase each other. An instance of the intellectual offence we find in those who went back because of the hard sayings; an instance of the moral in the people of Nazareth, with whom the gracious words and mighty works could not outweigh the feelings about Joseph's Son. In either case the difficulty was real; that it should be felt was inevitable: that it should be yielded to was folly, guilt, and ruin. To secure a more practical application of the subject, let us take a case of each kind, as it might occur among ourselves.

As an example of intellectual offence, I will take a case that bears some analogy to those particular difficulties, in reference to which the text was uttered,—one where the temptation arises from the present aspect of the kingdom of God. A man looks upon it, and says, "Does it meet my expectations?—the expectations which it seems to me I was warranted in forming—those higher and better desires for mankind which God's own Word has fostered in my heart? I find the history of the Gospel in the world—of its effects upon men—perplexing, disappointing. There I see a vast system, which, in attempting to realize a certain conception of the kingdom, has changed its doctrines, looked up its records, resorted to means which wound the human conscience, and become the legitimate parent of obvious social evils. Here I behold divisions infinite; partial, broken representations of the king-

dom of God; systems which have but little power over the world; feebleness, doubts, debates. The truth seems delivered unto men in such a way that they may mistake it, misrepresent it, trample it under foot, do unto it whatsoever they list. Then where are the sinking mountains, and the glory of the Lord revealed, for all flesh to see it together? I behold continents unconquered after so many centuries, and the body of the human race in darkness still. On nations, authorities, and the high places of the earth, the manifestations of Divine power in the Gospel appear not at all, or glance with a faint unsteady lustre; they haunt Galilean retirements, and shine amid the sorrows of the poor. Oh, Lord, why are these things so? Why didst thou not establish a system less capable of being mistaken—more fitted to *compel* assent and obedience? Might there not have been signs from heaven, and a kingdom for Israel? At least might there not have been less left to human judgment and human will?"

Such thoughts dwelling on the mind, such questionings indulged, become causes of offence to the soul. The actual evidence begins to be overlooked, the actual works to be undervalued, and the whole nature of the present dispensation to be misunderstood. Then, with a greater or a less mixture of dissatisfaction and unbelief, the question forms itself in the heart, "Art Thou He that should come, or look we for another?" Ah! there is no new

answer—the Divine economy will not shape itself by the ideas of men. "Go tell John, again, the things which ye have seen and heard. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them; and blessed is he, whosoever shall not be offended in Me." Enough is given to satisfy the soul as to the Person who claims our trust, the nature of the kingdom as at present administered, and the works with which He who administers it is prepared to meet the necessities of His creatures.

We at least cannot deny the works of the Gospel, even if we wonder that they are wrought in Galilee. What altered system—what other Jesus whom Paul has not preached, has been ever found able to repair the ruin of the Fall? to give life to the dead soul? to gladden the poor with joy and peace in believing? The Son given by the Father in love to the world, that whosoever believeth on Him should not perish but have everlasting life, the atoning sacrifice, the propitiation for sin, the Lord our righteousness, the head, representative, and substitute of man, the achiever of his reconciliation to God—his healer, intercessor, friend — this is the name which has proved the only power of restoration to souls estranged from God. "*His name, through faith in His name,* hath made these men strong whom ye see and know; yea *the faith which*

is by Him hath given them that perfect soundness in the presence of you all." Let men go forth with any other name, or with that name deprived of its atoning, justifying virtue, and they may form social organizations, but they cannot restore a heart to God, they may preach with eloquence of words, but not with the Holy Ghost sent down from heaven. Well, then, "Blessed is he whosoever shall not be offended in Me;" blessed is he who does not magnify difficulties into offences, and perplexity into alienation, and so deprive himself of participation in the actual virtue which goes forth from the Lord, and the present benefits of the spiritual kingdom. There are intellectual difficulties; there are surprising things; there is a course which we cannot fully comprehend; there are hard sayings (hard to our natural intellect). We admit it all: but plainly the course of right reason, as well as the course of blessing, is that of Peter, with whom what he did see outweighed what he did not. "Will ye also go away?" "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that Thou art the Christ the Son of the Living God."

I turn, in conclusion, to a case of more specifically moral offence—one which finds its occasion less in any definite intellectual perplexity, than in the general spirit and prepossessions of the mind. The revelation of Christ to the soul is in general a gradual process; and the real nature of Gospel

truth, the demands which it makes upon us, the effects it is to produce, its character and tendencies as the ruling power of the heart, are things that break upon us with new clearness as we advance. I suppose that no one will maintain that they generally break upon willing minds, whose tastes, prepossessions, and mental habits are prepared without hesitation to welcome these discoveries. Surely I might appeal to any who are able to review their own experience, whether as Christ discovered to them more of Himself, His salvation, and His kingdom, they did not find, united with that which attracted them, that also which repelled. I will suppose a case which has occurred a thousand times within the venerable buildings which surround us—venerable from so many causes, but most of all, as the seats where such multitudes of minds have passed that period of life, in which the loose elements of character and opinion begin to assume solidity, in which we become alive to the solemn responsibilities of our mental state, and recognise at once something of the majesty and something of the difficulties of Truth. If I should elsewhere forget those tentative movements—those balancings and searchings of heart of which I speak, I can never forget them here.

The Spirit of God works in secret, and a mind advances in seriousness of thought. There grows up (perhaps unobserved beneath superficial follies) a sympathy with the good and an inquiry for the

true. The often-heard doctrines begin to wear the character of personal proposals, and to urge their claims in earnest. They are felt as the voice of the living Saviour appealing to the soul which He has purchased with His own blood. Shall the soul yield itself to them, and submit itself without reserve to the opening course of heavenly teaching? Shall it honestly on the basis of the Gospel commit itself into the hand of God? Here is a momentous question to be decided—one which is being decided every day. Now I will not speak of the reluctance that is caused by the holiness of the claims of the Gospel—and the opposition that is made by those principles and habits which are undisguisedly of the flesh and the world, by which so many minds allow their convictions to be stifled, and their feet turned out of the way of peace. I speak of cases in which these obstacles are passed, and the man is arrived at a point where the Gospel defines more clearly to the mind the method and conditions of the desired approach to God; and demands, in order to their reception, the subjugation of imaginations, the conformity of mental habits, and the obedience of the heart. Perhaps these demands may be felt to involve the sacrifice of a whole world of prejudices and associations. But even if circumstances and education have not nurtured these opposing influences into any peculiar strength, there is still something in the heart which strikes painfully against those fundamental conditions which are in-

scribed over the entrance of the school of Christ. "If any man seem to be wise, let him become a fool, that he may be wise. If any man seem to be righteous, let him become a sinner, that he may be righteous." The one proposition is the language of the Apostle; the other is no less his sense. Both declare the renunciation of self—the position into which the mind of the disciple must descend, if he would be taught of God, if he would be saved in Christ. Here is the first development of that profound saying of Bishop Butler, that "Resignation is (in some sense) the whole of piety." But such resignations are not easily made; and perhaps by the refined and educated mind still less easily, than by others, which may be more simply conscious that, in regard to wisdom and righteousness, they have nothing which they can even seem to resign. The greater cultivation and development of the mind, while it increases some of the attractions of the Gospel, perhaps increases also some of its offences. However, there is a spirit in man which does not readily accept his true position; he will not descend to it without a struggle. Ah! how often he will not descend to it at all! how often will he be offended in Christ through this very cause! and content himself in some form of religious life and opinion which does not seem to put him to that ordeal! And there are many such: —yes, and there is many a man now sounding on

his perilous way through the shoals of unsettled unsatisfying opinion, because he could not become a fool, that he might be wise. And there is many a man now resting in a spiritual state that is barren, joyless, lifeless, because he could not become guilty, that he might be righteous; because he could not heartily close with the method of the Gospel. When we cease to go along with the advancing revelation of Christ, especially in its most central parts and essential features, that revelation is clouded, and its springing blessings fade.

But "blessed is he whosoever shall not be offended in Me." He may, perchance, feel the full conflict between the spirit of his own mind and the spirit of the Gospel; between his own ideas and those which he sees presented to his acceptance. It may be with tears and with the prayer of a hardly-won sincerity that he surrenders himself to God: but he is "*blessed.*" He has not been separated from his Saviour's side. His mind is in harmony with the course of God's truth and dealings —it is so at least in spirit and in purpose, though all questions may not yet be settled, and though the understanding may not yet have embraced the whole. For him the teaching of God, the manifestations of Christ go forward; and, as they go forward, the things which once were stumbling-stones are seen to be necessary incidents to his own present condition or to the present stage of

the kingdom of God: or else they seem to change their nature; the difficulty which once perplexed him, is seen to contain treasures of wisdom and knowledge, or the temper of mind which he once found it so hard to assume, is become the habit of his soul, not only the condition of happiness, but a happiness in itself.

But we must leave it to the Lord Himself to develope the blessing which He has here pronounced. Its fulfilment will not be completely understood till "the day of the manifestation of the sons of God," and the glorious revelation of that kingdom, which, in its present stage of preparation, is subject to so much misunderstanding, and, in its relation to man, is pregnant with so many offences.

When results are wrought out, and tendencies disclosed in their full realization, and we stand in the brightness of the eternal day, then will the spiritual history be really understood; and we shall see, as we cannot see till then, the need of the warning and the truth of the blessing which are set before us here. Light will stream back upon the course which we have come. It will shine especially on our former difficulties and offences, on the times of danger, on the crisis, the conflict, and the victory; times, perhaps, but little marked by outward circumstance, but which form the true history of the soul. Then we shall know by full experience, what it is to abide in Christ, and shall see by

a full illumination what it would have been to be separated from Him:—we shall comprehend the greatness of what was endangered, the blessedness of what was secured, and stand at last in full view of all that lay before the eye of Jesus, while He said, "*Blessed* is he whosoever shall not be offended in Me."

PRINTED BY MESSRS. PARKER, CORN-MARKET, OXFORD.

SERMONS V., VI.

ON THE INSPIRATION OF HOLY SCRIPTURE, WITH ESPECIAL REFERENCE TO THE FOURTEEN EPISTLES OF ST. PAUL.

THE OPPOSITIONS OF SCIENCE.

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SERMON I.

1 Corinthians vii. 40.

"And I think also that I have the Spirit of God."

These are solemn words, my brethren, even if we only regard them in the sense which our authorized version gives. It is no light matter for any one to feel so strongly that he speaks in the power of the Holy Spirit of God, as to be able to say that he has an impression, or is led to believe, that such is the case. But the language of the original is stronger far,—*δοκῶ δὲ κἀγὼ πνεῦμα Θεοῦ ἔχειν*. There can be no doubt that, both in classical Greek and in that of the New Testament, the verb *δοκῶ* is employed to denote, not the entertaining a mere impression or opinion, but far more than this,—a full persuasion or conviction. Neither is this a single instance of the usage in the writings of St. Paul. For example, we have in this very Epistle, "For I think (*δοκῶ γὰρ*, rather I am persuaded,) that God hath set forth us the apostles last, as it were appointed unto death." This, of course, was no matter of mere opinion in the Apostle's mind; nay,

rather, the experience of every day was confirming the fact. And so the words of the text may well be rendered, "I also—I as well as, or among, others—am convinced that I have the Spirit of God." It matters very little to my immediate purpose whether St. Paul should be understood to say, "I have *the* Spirit," or "I have a Spirit," i.e. an inspiration, "of God." It is sufficient for me to shew that the Apostle claims in these words, for himself and for others also, as a matter of his own experience, a direct illumination from the Father of lights. He is not expressing, as some have imagined, a vague doubt as to whether his thoughts are at this time under the guidance of that Spirit, but his settled belief that his teaching is suggested, and his didactic addresses guided, by the one only infallible source of truth. In a word, he asserts a continued and uniform *Inspiration*.

2. Now by Inspiration I would understand *generally* a power of apprehending, developing, and communicating ideas, so greatly above that possessed by the ordinary race of men, as to be pronounced at once *extraordinary;* and such inspiration is found to exist in reference to matters of imagination and art, as well as of pure, and physical, and political science. But this is obviously far from being all, or approaching to all, of what we mean when we use the word Inspiration as a theological term. There have been endeavours to reduce the word, even when thus employed, to a sense no

higher than this. May God deliver us from ever falling under the subtle temptation which has prompted the attempt! Divine Inspiration conveys a power in many ways analogous to the former, and yet essentially distinct from it both in the fact of its involving a supernatural influence, and in its dealing with supernatural truths. We should not, of course, dispute that all inventive genius is a great and a blessed gift of Heaven. But Inspiration, in its highest sense, is something infinitely beyond this. The truths of science, and the brightest or the deepest creations of the imagination, are alike within the reach of human conception or discovery; while the entire history of heathen philosophy and of natural religion teaches that there are ideas far beyond the unassisted reach of the highest mental powers, belonging to the thoughts of God to usward, and therefore only explicable by the unfathomable wisdom which conceived them:—"For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God[a]."

This, then, is utterly different, not merely in degree, but in kind, from the other extraordinary power to which the title of Inspiration has been given by analogy; nor can anything be well conceived more false and fallacious than the assertion, that "The degree of inspiration must depend on two things: first, on the natural ability, endowment,

[a] 1 Cor. ii. 11.

and genius wherewith each man is furnished; and next, on the use he makes of this endowment. In one word, it depends on the man's quantity of being and quantity of obedience. All men are not by birth capable of the same degree of inspiration, and by culture and acquired character they are still less capable of it. Inspiration is the consequence of a faithful use of our faculties. Each man is its subject, God its source, truth its only test[b]." Such is the theory of modern rationalism;—but how then did those rude fishermen of Galilee, who had not found the power to raise themselves above their low estate? or how did he who sat "at the receipt of custom," and had done nought to relieve himself of the invidious task? how did these move a world, shaking alike the stubborn prejudice of the Jew and the licentious profligacy or the cold sneering infidelity of the Gentile? Luke may have been trained in the physical science of his day, and Saul of Tarsus was a man of learning and of power;—but what were these, before their Lord took the earthen vessels and turned them into vessels made to honour?

3. The claim to Divine Inspiration, or, as for the future I shall simply call it, Inspiration, is distinctly urged in many passages of the Old Testament; or in other words, the writers declare themselves to be recording the direct revelations of the Almighty.

[b] Parker's "Discourses on Religion," p. 164. Of course he denies all special or peculiar authority to Scripture.

The commission to Moses is, "Thus shalt thou say unto the children of Israel, 'I AM hath sent me unto you. Now therefore go, and I will be with thy mouth, and will teach thee what thou shalt say[c]." So we find Jeremiah receiving his commission, and at first, like Moses, shrinking from the office,—"Then said I, Ah, Lord God, I cannot speak;" but strengthened by the gracious assurance, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth[d]." So, again, He said unto Ezekiel, "Son of man, stand upon thy feet, and I will speak unto thee. And the Spirit entered into me, when He spake unto me, and set me upon my feet, so that I heard Him that spake unto me. And He said unto me, Son of man, I send thee to the children of Israel, . . . and thou shalt speak My words unto them, whether they will hear or whether they will forbear[e]."

Neither have we their word alone for the truth, but we find also their pretensions recognised and ratified by our blessed Lord and His apostles. He quotes them, He refers to them as containing the revelation of His Father's will, as the "Word

[c] Exod. iii. 14, iv. 12.

[d] Jer. i. 6, 7, 9.

[e] Ezek. ii. 1, 2, 3, 7. See also Ps. xvii. 4, lxviii. 11, &c.

of God," as testifying prophetically of Himself[f]; while St. Paul speaks of them distinctly as the "oracles of God," and as containing "the covenants, and the giving of the law, and the service of God, and the promises[g];" adding, above all, that most distinct declaration, "All Scripture is given by inspiration of God[h]."

4. Again, a promise was explicitly made by that same Jesus of whom all the prophets did write, before He was taken away from the sight of His own chosen followers, that on them also should the like afflatus rest,—that the same Inspiration which had enabled holy men of old for their task, should be renewed and continued in them:—"The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When He the Spirit of Truth is come, He will guide you into all truth, . . . and He will shew you things to come[i]."

And this authority for what they taught is not left to be inferred from words of promise, such as these. Plainly, most plainly, do they assume it.

[f] Matt. v. 18; Mark vii. 13; Luke xvi. 29, and xxiv. 27, 44; John v. 39.

[g] Rom. iii. 1; ix. 4.

[h] 2 Tim. iii. 15, (authorized version): cf. Heb. i. 1. So also the Scriptures of the Old Testament are referred to in James ii. 21, 23, 25; 1 Pet. iii. 20; Jude 5,—not to multiply references, as might be done to an almost indefinite extent.

[i] John xiv. 25, 26, and xvi. 13.

St. Luke wrote to the end that, while "many had taken in hand to set forth in order a declaration of those things which are most surely believed among us," Theophilus "might *know* the certainty of those things wherein he had been instructed[k];" that is, might know it upon that testimony which none could gainsay. St. John declares himself to be the disciple "which testifieth of these things, and which wrote these things; and we know that his testimony is true[l]." St. Paul affirms,—"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." "But God hath revealed (what it had not 'entered into the heart of man' to conceive) unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God[m]." So, again, he maintains his own Gospel to be the truth by the solemn asseveration, "Though we, or an angel from heaven, preach any other gospel unto you, let him be anathema[n]." While St. Jude confirms the teaching of his brethren as, "the faith once (for all) delivered unto the saints[o]."

[k] Luke i. 1, 4. [l] John xxi. 24. [m] 1 Cor. ii. 7, 10.

[n] Gal. i. 8. And add, "If ye have heard of the dispensation of the grace of God, which is given me to youward: how that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit."—Eph. iii. 2—5.

[o] Jude 3.

If then we merely, in the first place, accept the historical verity of the books of the New Testament; if we receive them as the genuine productions of the writers whose names they bear, and as containing an authentic record of the facts which they profess to convey to us, we are inevitably forced to the conclusion that they are inspired. A promise was given of an extraordinary effusion of the Holy Ghost, for an extraordinary purpose, and the Evangelists and Apostles vindicate to themselves and to their teaching the authority thus communicated. Deny the truth of the received history of the incarnate Word, or disprove the authorship of the several treatises of the Canon, and then deny also that it is the unerring rule of faith, the Word of the living God. But once admit these two points, and it is mere evasion to decline the consequence; mere sophistry, by which it has been endeavoured to avoid it. The self-same arguments by which their legitimate descent is demonstrated, at the same time establish their Inspiration; and humble faith might well rest on this proof undoubting and contented.

5. But as if in compassion to the very weakness of human vanity, which to too many seemeth to be strength of mind, the merciful God has built up other bulwarks round the tower of His truth to sustain it against all the assaults of the enemy, a never-failing defence to those who take shelter therein. I do not mean now to dwell upon the

internal evidence to Inspiration derivable from style, from miracles, from prophecy, or any other source ; because I believe that the most solid foundation on which to settle this all-important truth, consists of external testimony. And it is not a little remarkable that this testimony is no less in amount and moral weight, than that on which we receive what may, perhaps, be considered the prior truth of the genuineness of the canonical books. The case is perfectly conceivable, that while we found ancient, and even primitive writers, consenting to quote the books of the New Testament as belonging to their several authors ; referring to them as of high authority, because written by those who had been eye-witnesses of the events of the life of the Blessed Jesus, or enrolled among those who first propagated His Gospel, quoting them when they required confirmation for any particular proposition of the faith, or sought for a conclusive answer whereby to silence the heretic, the gainsayer, or the adversary ;—it is perfectly conceivable, I say, that while we found these documents recognised as possessing an authority, which unquestionably belonged to them, but to *none other*, we *might* have been left to infer from hence that they were acknowledged as not mere works of man, but as in some way emanating from the Holy Spirit of God. And we might have well been content with such implicit proof as this. We might have rested upon it, as we do rest in satisfied acquiescence for the

Divine origin of episcopacy, or the change from the Sabbath to the Lord's Day. But (it can hardly be too emphatically stated,) the case is not so. Those very writers and fathers to whom, severally or conjointly, we should refer, to establish the fact that the books which we receive as canonical are really those "of whose authority was never any doubt in the Church[p]," do also speak of them as "sacred Scripture," of "Divine authority," or as "inspired by God." We find that these very expressions are used as convertible terms with "canonical," and that therefore the whole historical argument upon which is reared the rule of faith, is equally conclusive to prove that the same rule is not the result of the utmost wisdom of man, but proceeds from the wisdom of the Everlasting Father, speaking by and through man unto man. Beside Philo Judæus, whose testimony of course is available for the Old Testament alone, it may suffice to mention the honoured names of Clement of Alexandria, of Hippolytus, of Origen, of Eusebius, of Athanasius, of Basil, of the two Cyrils, of Epiphanius, of Ruffinus, of Cyprian. Or shall we add the address of Constantine to the Council of Nicæa, endorsed by the authority of that venerable body[q]?

[p] Art. VI.

[q] "ἀλλὰ νόμους, καὶ λόγια, θεσπισθέντα διὰ προφητῶν, καὶ ὕμνους καὶ τὰ ἄλλα οἷς ἐπιστήμη καὶ εὐσέβια συναύξονται καὶ τελειοῦνται. . . . Ἐντυγχάνοτες γὰρ τοῖς ἱεροῖς γράμμασι, κ.τ.λ."—*Philo, De Vita Contemplativa.*

"ἀλλὰ τῇ τοῦ Κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἣ πασῶν

Where should we ever find any but a sacred truth substantiated by such a "cloud of witnesses?" where any moral truth to which could

ἀποδείξεων ἐχεγγυωτέρα, μᾶλλον δὲ ἡ μόνη ἀπόδειξις οὖσα τυγχάνει."—*Clem. Alex. Strom.* l. vii. vol. ii. p. 891.

"Unus Deus est quem non aliunde, fratres, agnoscimus quam ex *sanctis Scripturis*. Quemadmodum enim si quis vellet sapientiam hujus sæculi exercere, non aliter hoc consequi poterit, nisi dogmata philosophorum legat. Sic quicunque volumus pietatem in Deum exercere, non aliunde discemus quam ex *Scripturis divinis*."—*Hippol. cont. Noet. Bib. Max. Patr.*, vol. iii. p. 263.

"Si quid antea superfuerit quod non *divina Scriptura* dicernat," &c.—*Origen in Lev.*, Hom. v.

And speaking of Origen, Eusebius says: "Τὸν μέν γε πρῶτον ἐξηγούμενος Ψαλμὸν, ἔκθεσιν πεποίηται τοῦ τῶν ἱερῶν γραφῶν τῆς παλαιᾶς διαθήκης καταλόγου." And so again: "περὶ τῶν ὁμολογουμένων θείων γραφῶν καὶ τῶν μὴ τοιούτων."—*Hist. Eccl.*, iii. 25.

"ἔδοξε κἀμοί . . . ἐκθέσθαι τὰ κανονιζόμενα καὶ παραδοθέντα πιστευθέντα τε θεῖα εἶναι Βιβλία."—*Athanas. E Fest. Epist.* xxxix.

"αὐτάρκεις μὲν γὰρ εἰσὶν αἱ ἅγιαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν."—*Athanas. Orat. cont. Gentes.*

"ὅτι δεῖ πᾶν ῥῆμα καὶ πρᾶγμα πιστοῦσθαι τῇ μαρτυρίᾳ τῆς θεοπνεύστου γραφῆς," κ.τ.λ.—*Basil. Moral. Reg.* 26.

"περὶ τῶν θειῶν γραφῶν. . . . Ταῦτα δὲ διδάσκουσιν ἡμᾶς αἱ θεόπνευστοι γραφαὶ τῆς παλαιᾶς τε καὶ καινῆς διαθήκης."—*Cyril. Hierosol. Cateches.* iv. 33.

"ὃ γὰρ οὐκ εἴρηκεν ἡ θεία γραφὴ τίνα δὴ τρόπον παραδεξόμεθα καὶ ἐν τοῖς ἀληθῶς ἔχουσι καταλογιούμεθα;"—*Cyril. Alex. Glaph. in Gen.*, l. ii. (Vol. i. p. 29. Paris, 1638.)

"καὶ πάσαις ἁπλῶς γραφαῖς θείαις," κ.τ.λ.—*Epiphanius adv. Hæres.* lxxvi.

"Ergo *Spiritus Sanctus* est, qui in Veteri Testamento legem et prophetas, in Novo vero Evangelia et Apostolos *inspiravit*. Unde et Apostolus dicit: *Omnis Scriptura divinitus inspirata*

be more immediately applied the dictum of the heathen philosopher,—ὃ γὰρ πᾶσι δοκεῖ τοῦτο εἶναι φάμεν· ὁ δὲ ἀναιρῶν ταύτην τὴν πιστὶν οὐ πανὺ πιστότερα ἐρεῖ[r]; or of the Christian saint,—*Quod semper, quod ubique, quod ab omnibus*[s]*?*

Do not let me be misunderstood. I would not for one moment undervalue the internal evidence to the Inspiration of Holy Scripture. I only mean to urge that the external evidence is complete in itself, conclusive, more readily brought at one view within the observation of an enquiring or doubtful mind; and that this must be made out satisfactorily before we proceed to meet objections to the broad truth that they do contain the Word of God. If this proof be once made out, we have an immediate answer to all cavils, even if we condescend afterwards to meet the caviller on his own ground. If we yield it, or neglect it, we give up most unwisely one of our strongest posts of vantage.

utilis est ad docendum."—*Ruffin. Expos. in Symbolum Apostolorum*, p. 26,—apud S. Cyprian. ed. Amstelod. 1691.

"Unde est ista traditio? Utrumne de *dominica* et evangelica auctoritate descendens? an de Apostolorum mandatis atque epistolis veniens? Ea enim facienda quæ *scripta* sunt Deus testatur et proponit."—*Cypr. Epist.* lxxiv.

"ἐκ τῶν θεοπνεύστων λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν."—*Constant. Orat. ad Syn. Nic. apud Theodoret. Hist.*, l. i. c. 5.

[r] Aristotle, Eth. Nicom., lib. x. cap. 2.

[s] Vincent. Lirin. Commonitor.

6. Having thus briefly reviewed the argument derived from *testimony*, on which we should rest the claim of the human authors of Holy Scripture to Inspiration as a fact, let us return to consider a little more in detail in what that Inspiration consists. And if it be defined to be a supernatural influence, by which those on whom it acted were led to apprehend certain truths as immediately of God, as relating to that system of government by which God was working out His gracious purpose of the redemption of the world, and which therefore they were called upon to make known to their fellow-men; it will follow, I think, that this Inspiration may be regarded in three different points of view,—as Historical, Prophetic, or Didactic. Not that these are to be considered as different in *kind*. What I have called an influence is, in each and every case, the direct illumination and guidance of the Holy Spirit. Moreover, we find not unfrequently, that one and the same individual has delivered to us truths which are referable to more than one of these heads. The prophets Isaiah and Daniel would afford cases in point; and unless we enter on the needless and groundless complication of assuming them and others to have been the subjects of more than one distinct kind of Inspiration, we must be content to acquiesce in the simpler and more natural view which I would maintain. The *modus operandi* may be different, according as a different form of truth forms the subject or object-matter. But it is the same God who "worketh all in all."

It is no objection to say that the sacred historians made free and unreserved use of records already existing to their hands. The very fact that they did so, when we consider the manner in which they employed them, shews that they did not act, they could not have been acting, on mere human judgment. The supposition is simply impossible. No simply patriot-historian would ever have drawn out the records of the people, the theocratic republic, and monarchy of Israel, which we possess. Statistical, geographical, ethnographical, political information are disregarded, or only incidentally supplied. The narration is that of the birth and growth of the Church of God, not of a family or a nation. And the way in which the mind of the narrators has been led to preserve just those facts which bear upon this one subject, and to record, *all unwittingly*, events in the life of individuals, or in the fortunes, the combined actions and institutions of a people, which are distinctly foreshadowings of things to come, types of higher truths and fortunes, (so to speak,) of a more wondrous life, and mightier actions, and purer institutions,—is in itself a miracle as great, if not greater, than all which are recorded therein[t].

I have thought it well to say thus much of historical Inspiration in particular; for the nature of that which I have called prophetic and didactic, by

[t] Is there not something of a recognition of this truth in the appeal of Mohammed to the Koran, as *the* miracle by which his mission was attested?

which truths otherwise unknown, or only imperfectly known, were communicated immediately to some men, and through them mediately to others, can hardly require further remark.

7. But what it concerns us most nearly to observe is, that such Inspiration as this necessarily involves the conclusion, that the Holy Scriptures are distinctly and properly the "WORD OF GOD." It is not necessary that we should adopt what has been called the "mechanical theory," in order to accept this truth. It is not necessary to assume that the use of each particle, the choice of each word, the turn of every phrase, was directed absolutely and irresistibly by the Holy Ghost, without any actual agency on the part of the ambassadors whom He chose. In some cases, indeed, the very words would seem to have been dictated; in others, a vision seems presented, or a thought supplied. Yet, if we remember that it appears impossible for the mind of man to receive an idea, a thought, or a train of thought, *except through the medium of words;* that we *think*, in fact, *in words;* even then, though the selection of terms and the construction of sentences will be such as is natural to the man, yet if the thoughts are of God, so also is the clothing in which those thoughts are sent forth,—even like the "coats of skins[u]" in which He clad the form which had been made in His own likeness. It is something on the same principle that

[u] Gen. iii. 21.

natural and miraculous phenomena are described in terms suited to the limited scientific knowledge of an early day, according to that general law of truth-speaking which exacts not that a statement should be verbally correct, but that it should convey a true impression. On the same principle also, I would believe that the choice of words was overruled in records properly historic. For example, it is not necessary to suppose that the Eternal Spirit specially directed each of the four Evangelists in his selection of the very words in which he has preserved the general sense of the inscription placed upon the cross of the Redeemer[x]; but the Spirit which guided unto all truth, *must* have guarded those whom He made the means of conveying truth against the use of language which involved error. And this is perfectly consistent with an unconsciousness in some cases of a special direction on the part of the writers themselves;—they may have thought themselves no more than faithful chroniclers, or loving biographers, when engaged in the holy work. But a theory of *plenary* Inspiration involves, in a certain sense, verbal Inspiration. Yes, blessed be God for His invaluable gift. He who had "the words of eternal life," hath given them unto us His creatures! Oh! that we would only revere and use them as we ought, to our souls' health!

[x] St. Matthew, οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων; St. Mark, ὁ βασιλεὺς τῶν Ἰουδαίων; St. Luke, ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος; St. John, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

8. Of course the proof from testimony applies as immediately and conclusively to the writings of St. Paul as to any other portion of the revealed Word. The evidence upon which every one of his fourteen Epistles have been admitted into the roll of the Canon is as clear and convincing as any by which a moral certainty was ever established in this world. And yet there is a peculiar reason for dwelling at greater length upon this fact, because we find in the works of the great Apostle of the Gentiles perhaps the most striking instance of Inspiration, in all its three modes, which is to be traced upon the page of Scripture. And be it remembered, that if ever accounted canonical, they must by parity of reason be accounted also inspired. Only it may be better to say plainly, since recent writers have again decidedly, if not contemptuously, ignored it[y], that I do believe that the evidence for the genuineness of the Epistle to the Hebrews as a fruit of the Inspiration of St. Paul, to be at least as satisfactory, at least as demonstrative, as that upon which any ancient secular document ever has been, or can be, received. It is apart from my purpose now to enter on the speculation of the ingenious Origen, that while the substance of the Epistle is St. Paul's, the diction

[y] Professor Jowett, in the introduction to his recent edition of certain select Epistles of St. Paul, apparently recognises only thirteen as attributable to the Apostle; while, in his dissertation on, or rather against, the doctrine of the Atonement, he plainly sets aside the authority of the Epistle to the Hebrews.

may possibly be that of Luke, or of Clement of Rome, whom the Apostle trusted and employed to embody his thoughts in words; or other conjectures as to the possibility of its being the offspring of another, though still an inspired one. Sufficient, surely, for us may be the evidence of Cyril of Jerusalem, of Jerome, (himself dwelling at Bethlehem of Judæa,) of Athanasius, of Clement of Alexandria, of the Fathers at Laodicea, of the authors of the Apostolical Canons and Constitutions, of an overwhelming list of other ancient and sainted writers, and, to crown all, the irrefragable testimony of St. Peter[z], himself writing under the guidance of the Holy Ghost.

Do we need more to convince us that he spake indeed in full, yet not exaggerated, perception of his high commission, who could say to the Thessalonians, "When ye received the Word of God, which ye heard of us, ye received it not as the word of man, but as it is in truth, the Word of God?" So again, "He that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit[a]." And, "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost." In the same tone he writes to the Corinthians: "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth[b]." To the Galatians he affirms that he "is an apostle not of men, neither by man, but by Jesus Christ." He certifies them,

[z] 2 Peter iii. 15. [a] 1 Thess. ii. 13, iv. 8.
[b] 1 Cor. ii. 13.

"The Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ[c]." It is observable also, that though we may concede the possibility of an inspired author being unconscious of his inspiration, this was not the case with St. Paul. He distinguishes between what he directs or advises of his own judgment, and that which he commands in the wisdom which is from above:—"I speak this by permission, and not of commandment;" "Unto the married I command, yet not I, but the Lord;" "But to the rest speak I, not the Lord:" well might he add, "And I am satisfied that I also have the Spirit of God[d]."

9. Nay, more, as if to give to the Church universal greater assurance of his commission to do the work of an evangelist, who was in written as in other "labours more abundant," there are circumstances connected with his conversion and his call to his high office which seem more nearly to resemble those of the call of some of the greater prophets, than even the wondrous effusion of the Spirit on the Day of Pentecost. The baptism of fire was upon several, and the miraculous powers which it conveyed were various in their nature, and not confined to one office or order in the Church. But St. Paul was first struck down by a burning and shining light, meet emblem of what he should himself thereafter be in his Master's household. And yet later, and, as it

[c] Gal. i. 1, 12. [d] 1 Cor. vii. 6, 10, 12, 40.

would appear, not very far from the time at which "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them[e];" "Whether in the body, he could not tell; or whether out of the body, he could not tell;" he was "caught up into paradise,"—nay, even "to the third heaven, and heard unspeakable words, which it is not lawful for a man to utter[f]." We may pass by other visions, which, though repeated, are in some sense less remarkable than this, both in themselves, and in the times at which they occurred, and ask unflinchingly, Is there any teacher, always excepting our Lord Himself, of whom we can affirm that he was more directly sent by God, and spoke the words of God?

10. Yet a theory has been deliberately advanced, and maintained by show of argument, that instead of a full Inspiration whereby he makes known to his brethren in no ambiguous or faltering accents the mind of the Most High, a gradual development of Christian doctrine, a perceptible progress in apprehension of Divine truth, and a growth in the fulness of spiritual teaching, is to be traced throughout those works which are allowed to be his[g]. Now

[e] Acts xiii. 2.

[f] 2 Cor. xii. 2—4. The date of the Second Epistle to the Corinthians, combined with the reference to an interval of "fourteen years," would lead to the conclusion which is drawn above.

[g] Professor Jowett, Introduction. It is vain to refer to particular pages for that which forms the general subject of discussion.

if this had been only an attempt to detach from the context those few passages in which the Apostle may be considered to be speaking "of himself," and to trace in them the gradual formation of his personal character, no objection perhaps could have been offered to the experiment being made, though it may well be doubted whether it would have succeeded. But this is not what has been essayed. The purport of the treatise to which I refer is distinctly to teach that there is such a *general* distinction of features to be recognised in St. Paul's views of sacred truth at different periods of his ministry, so that if he was at one time, or if indeed he was at any time, a fully inspired teacher, he was not so at others. The more rational result of such a scheme would be that he never was so.

11. Of course, if the preparation for the office of prophet or apostle were no more (with reverence be it spoken!) than that for the ordinary work of the ministry, this view would be perfectly consistent with all which we see and feel of the operations of Divine grace. It is true that the qualifications of God's best and brightest servants in the work of the ministry grow on towards perfection by parallel steps with their own advance in the spiritual life; it is true that our insight into the mysteries of the faith does keep pace with our growth in holiness; but the fallacy lies in assuming that what is true of the ordinary gifts and graces of the Holy Ghost, is true also of those which, for distinction's sake, have

been called extraordinary;—whereas, in fact, there is no analogy between the two.

12. In the first place, Inspiration, and even plenary Inspiration, may be co-existent with moral error, nay, with grave sin, in the subject man,—and therefore is not *dependent* on the fulness of the stature of the man of God, or the development of that stature, though doubtless, ordinarily, personal sanctity and the prophetic or evangelic spirit have been combined. Moses was angered at the waters of strife, and entered not the promised land; Balaam coveted the wages of unrighteousness, and died in his sins; Jonah was "very angry" against the mercy of the Lord; St. Paul himself "withstood Peter to the face, because he was to be blamed[h]." And this last is a very remarkable instance, because not only was St. Peter called to be an apostle, but he had received a direct revelation touching the admission of the Gentiles in the matter of Cornelius,—a fact to which he himself referred in the apostolic council at Jerusalem[i]; and yet we find him guilty of a grave breach of charity from weakly giving way to the prejudices of others. Nor is this rule in any respect other than we might have expected. These all were men of "like passions as we are[k];" they too had to "work out their own salvation with fear and trembling[l];" they too could feel the apprehension which found vent in the expression, "but I keep

[h] Gal. ii. 11. [i] Acts xv. 7. [k] Acts xiv. 15.
[l] Phil. ii. 12.

under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway[m]." Yet, though compassed about with all human infirmity, what is the character of the volume which contains the result of their combined teaching? Can any one shew that human weakness, or human prejudice, or human jealousy, or human passion, has produced any one single real discrepancy between the doctrinal and ethical teaching of any two or more of these independent writers? But perhaps no single *merely* human exponent of moral truth has been at all times consistent with himself[n]. Surely, then, in this remarkable, this superhuman agreement, we have another distinct proof of the Inspiration of Scripture, at the very same time that we shew that this Inspiration is independent of the practical religion of the man. Not that I would deny that there was in St. Paul a gradual apprehension of the Gospel system at one period. No doubt the full orb of light, to illuminate him to his own salvation, dawned upon him by degrees. As the natural eye may be seared to blindness, so the spiritual eye might be scorched to madness, if all even of that portion of God's truth which man can receive were at once

[m] 1 Cor. ix. 27.

[n] Of course I am speaking of those who give the results of human thought alone; it is not meant that an expositor of the Word of God may not draw out a consistent system therefrom; though few great divines, if any, could be adduced, who have not modified, not merely their private, but their published views.

poured upon the mind in the first moment of conversion. We know, upon St. Paul's own authority, that after the first gracious interposition which *ultimately* changed him from being, according to the "strictest sect," a Pharisee, into the most glorious preacher of the liberty of the Gospel, he went into retirement for a while[o]. It is vain to speculate on the way in which the leaven was then fermenting; but one thing is certain,—his call to the *apostolate* was not for some years after this; and though there may be modifications, for which we can always account, in his mode of enforcing truth, yet I am bold to say that the genuine character of his doctrine is unchanged, because unchangeable, from the time when that "chosen vessel" was solemnly set apart to bear the name of his Lord "before the Gentiles, and before kings, and the children of Israel[p]."

Of this, however, hereafter. What I wish next to observe is,

13. That plenary Inspiration, in the strictest sense of the term, is perfectly compatible with ignorance about his own personal destiny on the part of the individual. This is noticed now, because the authority of St. Paul as an infallible expositor of truth has been impugned on such grounds as his having bidden a solemn farewell to the elders of the Ephesian Church, whom he had summoned for that purpose to Miletus, in the touch-

[o] Gal. i. 15—18. [p] Acts ix. 15.

ing words, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more[q];" while there seems reason to believe that his anticipation that this was their last parting upon earth was not realized. Now I would seek no explanations which should gloss over the apparent difficulty. I say apparent, for it is not real. I would even suggest that the words, "Ye all among whom I have gone preaching," were intended to include a far larger number than those elders to whom they were actually addressed. They were spoken, no doubt, by the Apostle, in the belief that his journey to Jerusalem would issue in his own death. And what then? We have already distinguished between the man in the character which he bears in common with others, as still on his probation, and the same man in his other character, called and enabled by the Almighty for a special mission. So long as a man is under moral discipline, so long as he is yet under education for his place in heaven, it is simply impossible that he should have absolute foreknowledge of the future *as respects himself*. To know with certainty the steps which we are about to take, to know without a doubt the end to which those steps will lead us, would destroy all freedom of choice, all moral agency, all equitable responsibility, and all just judgment. St. Paul's own expression of ever-present anxiety about his own sal-

[q] Acts xx. 25.

vation, is a natural and necessary consequence of this state of things. It is analogous to his general power to work miracles, while he abstains on certain occasions from exercising that power; for instance, when he left "Trophimus at Miletum sick[r]," and advised his beloved son Timothy for "his often infirmities[s]," yet healed them not. In the one case, the power would have been inconsistent with his position as a responsible agent; in the other, the exercise of the power would have been inconsistent with the object for which it was given, namely, to "confirm the truth" to unbelievers, "with signs following." We do not doubt that he possessed miraculous power, because on these occasions we do not find it brought into operation; and by parity of reasoning we have no right to doubt his possessing another extraordinary gift of the Holy Ghost, because we do not find it in energetic activity where it would obviously counteract the ordinary workings of Divine Providence.

14. This, however, refers to future events. But I would go further, and say, that even if it could be shewn that St. Paul's memory had failed him in reference to some past and minor transactions of his own life, to circumstances of time and place, or anything of the sort, this again would be no hindrance to our accepting him as fully, *most* fully, commissioned to reveal from God that Scripture,

[r] 2 Tim. iv. 20. [s] 1 Tim. v. 23.

which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works[t]."

Not that I believe that any such discrepancies between narrative and fact can really be detected in the letters of St. Paul. But it has been attempted to shew that there are such. It has been attempted to overthrow much of that admirable argument which Paley built upon "Undesigned Coincidences[u]." And whereas all conclusions based on evidence are, technically speaking, contingent truths, not admitting of rigorous demonstration, it may happen that some of you, my younger brethren, may be in perplexity as to the side on which the truth lies. Should this, then, be the case, I would exhort you to suspend your judgment for awhile. Be assured, that even if these allegations were substantiated, yet they would not shake the evidence to the broad fact of the Divine Inspiration of St. Paul, but would only add one or two more to the brief list of those passages where he alone speaketh, "not the Lord." And meanwhile pray for the spirit of a sound mind, and the assistance of that same Person of the Ever-blessed Trinity who illuminated him, and never denieth such portion of

[t] 2 Tim. iii. 16, 17.

[u] Professor Jowett, Dissertations on Paley's "Horæ Paulinæ," annexed to the First Epistle to the Thessalonians, and to the Epistle to the Galatians.

His light as is needful to those who ask it in the faith of the Lord Jesus.

15. It still remains to reply by something more than a simple denial of its correctness, or by *à priori* argument, to the assertion that perceptibly increasing clearness and fulness of perception of Divine truth is to be traced through St. Paul's Epistles,—and to the fatal consequences which are involved in that assertion. Perhaps the imputation (for it *is* an imputation upon his character as a teacher commissioned by God) may best be met by pointing out in what his teaching really differs at different times, and what is the adequate cause of that difference.

Now I think that every candid mind will be satisfied, upon a careful review of this portion of the New Testament, that he who invoked an anathema upon any one who should teach his converts another gospel, did never preach any save one and the same Gospel himself. We all know well that there is a peculiar character belonging to the treatises of each of the four Evangelists. Each, in fulfilment of the wondrous vision of Ezekiel[x], possesses somewhat of the features of the other three, yet each possesses an aspect and lineaments of its own. And this peculiar character is surely not to be altogether, or even principally, attributed to the idiosyncracy of the authors, but to the particular position of the persons or Churches for which they were primarily written,

[x] Ezek. i. 4—25.

either from their antecedents, or their present circumstances, or from the existence of earlier documents.

If one form of difficulties would naturally obstruct the progress of the truth in the heart and mind of those who had been heathens, and another and thoroughly different form in that of those who had been trained under the Mosaic law; if one class of temptations would assail the refined and educated, but voluptuous Greek; another, the warm-hearted but fickle Celt; another, the proud and stubborn Hebrew of the Hebrews; and yet another, the Jew of the dispersion, or the proselyte of Rome,—what marvel that the addresses of the Apostle, to win, to warn, to exhort, to dissuade, to encourage, or to rebuke, should be different in character? Moral truth, and religious truth, if they are to prevail, alike must be presented in terms which will be understood, illustrated by images which are familiar, and enforced by arguments which come home to the affections as well as the intellect of those to whom they are addressed. Nor was there ever one who could do this like St. Paul. When was there ever one who made such proof of his ministry? He who could equally point a lesson of life—aye, of life eternal—to the Corinthians by an apt allusion to the Isthmian games, and the fresh green crown, which yet will fade away; and expound a deep truth to the Jews, even the truth of the eternal priesthood of the Son

of God,—Priest as He was and Victim at once, on the altar of the cross,—by a ready reference to the typical offerings of the "great day of atonement;" He who could say of Himself with strictest truth, "Unto the Jews became I as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some[y]"—what are we to say of him? If it were possible to allege that any change had come gradually over his teaching, by steps imperceptible in themselves, though leading to a perceptible result, then there might be something in such a theory as that against which I am protesting. But, as it is, we have his own account of his varied methods of dealing with various cases, and his reason for adopting that variety:—"And this I do for the Gospel's sake, that I might be partaker thereof with you." And having these facts before us, seeing, as we can see, if we will, that there is but one Gospel in the Apostle's mind, but that one Gospel urged by almost every conceivable means of suasion; knowing also, as some of us do, the difficulty—inconceivable to those who have not experienced it—of adapting our instructions to different congregations; shall we attribute this

[y] 1 Cor. ix. 20—22.

unexampled power in the Apostle to an uncertain illumination on the glorious tidings which he was called to preach,—a power inadequate to gaze steadily on the Sun of Truth and Righteousness? Or shall we confess, that in this very fact we have a phenomenon which cannot be accounted for on any supposition of human tact, or learning, or wisdom; and that the very difference of the teaching in its *mode* is itself a proof that it is no less than inspired?

16. Further, it is urged that what has been termed increasing spirituality in the tone of the address is to be traced in proportion to the later date of each Epistle, and that this is plainly perceptible in the general tenor of their substance and argument,—a statement which I believe to be untenable. Yet if any progressive development in St. Paul's teaching could really be detected, might it not be referred with far greater reason to the fact, that each succeeding year would have rendered the Church throughout the world more able to appreciate the revelation which was being given to it, and therefore better prepared to receive spiritual instruction in fuller measure and in plainer language? Thus, again, it would not be the Apostle's knowledge, but his hearers' capacity, which was deficient.

Nor yet, again, is such a change to be found in those touching allusions to the power with which he might speak, who was "such an one

as Paul the aged[z]," who had "fought a good fight," had "finished his course," had "kept the faith," "was ready to be offered[a]"—which involve in themselves at once the most refined appeals to feeling, and the assumption of unquestionable authority[b].

17. But, further, it is said that we have a statement from St. Paul's own lips, which avows that there was a difference between his knowledge of Christ at one period and another of his apostolate, and a difference therefore in the degree to which he was enlightened by the Spirit of God: —"Yea, if I have known Christ according to the flesh, henceforth I will know Him no more[c]."

Now God forbid that I should speak uncharitably, yet it is most grievous to find a system of interpretation adopted, which forcibly puts upon words, which have a natural and intelligible meaning of a different kind, one which can only be adopted to convict an apostle of an error. The general tenor of St. Paul's argument is obvious; and these words are thrown in, as is observed by Hyperius[d], "for the purpose of overturning the arrogant claims of false teachers on the score of

[z] Philem. 9.

[a] 2 Tim. iv. 7, 8.

[b] In technical language, there is in these and the like expressions, an ἠθικὴ and παθητικὴ πίστις of the most perfect kind.

[c] 2 Cor. v. 16. The objection is raised in Mr. Jowett's Introductory Dissertation.

[d] Quoted by Dr. Bloomfield, from whom the words marked as a quotation are taken.

having known Christ personally,"—*κατὰ σάρκα*. So too the Apostle says that he had known Him. He too had this note of an apostle; he too had, by special grace and special revelation, "seen the Lord Jesus[e]." But if that was to be *the* mark, the only mark of an authorized teacher, in this sense he would know Him no more,—he would no more refer to this as the seal of his commission. Further yet, as there are two natures joined together in Christ, never to be divided; and as he had on more than one occasion pressed upon the Corinthians the necessary truth of His essential humanity; so now, at least, in addressing them he would know Him, would contemplate Him, would preach Him, rather with respect to His Divine nature, His abode in the unseen world, for ever seated on the throne at the right hand of God the Father[f]. Once more, then, we have the distinct reference to his visions, a distinct claim of inspiration accompanied by an allusion to circumstances substantiating the claim, even in the very passage which has been supposed to tell against it.

18. There remains but one more objection which it seems at present necessary to notice, and that is based on the assumption, that "The belief in the near approach of the coming of Christ is spoken of or implied in almost every book of the New Tes-

[e] Compare Acts i. 21, 22 with 1 Cor. ix. 1, for this mark or note of the apostleship.

[f] This is substantially Calvin's view of the passage.

tament[g]. The conclusion which it appears intended to build on this foundation is, that in this respect all the apostles and evangelists were under a mistake, did not rise above the level of their age, were certainly so far forth not infallible guides, and may therefore be open to suspicion of error upon other points. I shall endeavour to meet this, as I have met other attacks upon the Word of truth, but very briefly, because it does not at this time require a lengthened or detailed reply. First, then, if the fact could be fully substantiated, that in all the passages referred to the inspired writers spoke of the coming of the Lord to judge the world as literally close at hand, yet this would not avail to impugn their credit. It has been declared by the voice which cannot err, the lips which cannot lie, that "of that hour knoweth no man, no, not even the angels which are in heaven[h];" but that it shall be sudden, taking all men by surprise, "like a thief in the night[i]." No *definite* revelation, then, had been given on the subject, and an opinion might well be

[g] Professor Jowett's Dissertations appended to the 1 Thessalonians.

[h] Matt. xxiv. 36. In pp. 97, 98, Mr. J. completely ignores the distinction between the coming of our Lord to judge *Jerusalem*, or the Jewish Church and nation, and His coming to judge the *world*. It was not essential to my argument to refer to this point in the text of the sermon. But I cannot refrain from lamenting such expressions as those employed of our blessed Lord. Is it reverential to speak of His teaching on this and on other subjects as "on a level with the modes of thought of His age?"

[i] 1 Thess. v. 2: cf. Matt. xxiv. 43, 44, &c.

entertained and expressed about the contingent time of a future event. Moreover, that which is sudden is in one sense always near, for no relation of time can be predicated of it; and that suddenness, and the consequent necessity for constant preparation and readiness, it might have been most necessary for the Lord's messengers to enforce by the constant repetition that the "Lord was at hand." So He was at hand; so He is at hand; so He ever will be at hand, until the day of His appearing. Did I say there *might* be reason for such teaching? Were there not already "many antichrists[k]?" was not the "mystery of iniquity" already at work[l]?

But, further, it is most clear that while thus speaking of that awful day, St. Paul neither expected himself, nor taught others to expect, that it would certainly, or even probably, arrive within their own lives. If so, why should he "desire to depart hence and be with Christ[m]," who was so soon to visit earth again? Why had he so laboured "that he might attain to the resurrection of the dead[n]?" Why does he tell the Corinthians, "He that hath raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you[o]?" And why does he so carefully admonish the Thessalonians, "I beseech you, brethren, that you would not soon be shaken in mind, or troubled, either by word or

[k] 1 John ii. 18. [l] 2 Thess. ii. 7. [m] Phil. i. 23.
[n] Phil. iii. 11. [o] 2 Cor. iv. 14.

letter, as from us, as that the day of Christ is at hand [p]?"

19. No, brethren, there was no doubt or wavering, no uncertain sound in the preaching of St. Paul. Would to God that it were not necessary now to reiterate, to urge, to prove the fact! But so it is, and even here we must lift up our voice to declare that "All Scripture is inspired of God." Whither shall we stray, if we receive not this? Whither shall we turn for guidance, for solace, or for hope? Once yield this point, and our soul may wander to and fro over the troubled waters of the flood of human opinion, finding no rest for the sole of its weary foot. I see no alternative between a general rejection of the Inspiration of Scripture and the gloomy abyss of Infidelity; or between a half-rejection of it and the cold, negative, heartless creed of the Socinian [q]. And, humanly speaking, I do not see how he who gives up one portion of Sacred Writ can be saved from going onward in his course. One power, and one only, can lead him back to safety as it were in the ark of God.

[p] 2 Thess. ii. 1. It is clear that the Apostle uses the first person in 1 Thess. iv. 15, as speaking of those Christians who should be alive at the day of judgment. See Whitby, *in loco*, who cites Chrysostom, Theodoret, Œcumenius, and Theophylact. See also Whitby's Dissertation, appended to 2 Thessalonians, in which the subject is treated at length.

[q] Would that this anticipation were not so sadly confirmed by the "Dissertation on the Atonement," in vol. ii. of Mr. Jowett's publication.

20. Alas! for the pride of intellect, which cannot become "as a little child," at least in respect of the mysteries of the kingdom of heaven! Alas! that the fruit of the forbidden tree should have brought with it the knowledge of evil as well as good,—the strange, deep, subtle poison of the love of error!

And now, brethren and fathers, what remaineth for me, but that I commit you to the grace of Him who is abundantly able and willing to save? May He give of His strength and of His Spirit to those who are pillars in the courts of His house,—men faithful in the calling wherewith they are called, "mighty in the Scriptures[r];" and may He deliver those that are young from the snare of the enemy, —those who, being "willing to do His will, shall know of the doctrine, whether it be of God[s]!" And for others,—for those who have chosen to walk in the light of their own eyes, and whom therefore He hath allowed to go astray in the wilderness of error, may He in His infinite mercy spare them from that most awful of the judgments which can befal in this life,—"a strong delusion that they should believe a lie[t]! May He look upon them, and "fetch them home to His flock[u], before that great and terrible day of the Lord, which may be near at hand, which must come suddenly, when the thoughts of all hearts shall be revealed, even to themselves, and at length the full answer will be given plainly, in

[r] Acts xviii. 24.
[s] John vii. 17.
[t] 2 Thess. ii. 11.
[u] Collect for Good Friday.

blessing or in judgment, to that momentous question which the mind of many a man seems now to be putting up in the feverish agony of rebellious doubt,—"What is truth [x]?"

Yet, oh! blessed Lord, even now hast Thou given it sufficiently for all our wants. "Thou art the way, and the truth, and the life [y]." "Lord, to whom shall we go? Thou hast the words of eternal life [z]."

[x] John xviii. 38. [y] John xiv. 6.
[z] John vi. 68.

SERMON II.

1 Tim. vi. 20.

"Oppositions of science falsely so called."

There can be no doubt that there was some form of sophistical and subtle error, subversive in those who listened to it of the true faith of Christ, against which the Apostle here warns Timotheus, "his own son in the faith[a]." Rampant, indeed, must have been, and dangerous must he have it thought it, when we find him commencing and concluding his exhortations by reference to what is manifestly the same form of evil. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto

[a] 1 Tim. i. 2.

vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm [b]." "Refuse profane and old wives' fables, and exercise thyself rather unto godliness [c]." "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science," (rather *oppositions of knowledge*,) "falsely so called: which some professing have erred concerning the faith [d]."

What then, we may well pause to ask, were these oppositions? what this miscalled knowledge, of which St. Paul speaks as though it could hardly be touched without defilement? and in what sense or what degree was contact with it to be refused or avoided? That it cannot be *science*, in the proper sense of the word, is obvious. Not only do we read γνῶσις in the original, instead of ἐπιστήμη, but the object of science is truth, and the object-matter in each particular science certain specific truths, ideas, or laws, which the Creator has impressed upon different portions of His creation, and which cannot contradict, or even be contrary to, each other. There can be no opposition between religion and science rightly so called.

Neither are we to conceive that the Apostle refers to the doctrines of the Gnostics, well as they might thus be characterized, and naturally as the word γνῶσις seems to point to this interpretation. True,

[b] 1 Tim. i. 3—7. [c] 1 Tim. iv. 7. [d] 1 Tim. vi. 20, 21.

this mystery of iniquity was already at work in Simon Magus and his followers; true, there is a very general consensus of the fathers [e] in favour of this view; but it involves an undeniable anachronism. The leaven of Gnosticism was fermenting, but the name cannot be traced to any earlier date than the episcopate of Anicetus, (A.D. 129); and Eusebius, who quotes Irenæus [f] referring to Carpocrates as its father, would correct any error as to the true date of this heresy, since he rose into notoriety in the second century, in the reign of Hadrian. It remains, then, that this *ψευδώνυμος γνῶσις* must be considered to be that which the Apostle elsewhere calls *φιλοσοφία* [g], and which he there connects with *κένη ἀπάτη*, and with *παράδοσις τῶν ἀνθρώπων*. Nor can this be anything else than the Jewish doctrine, the Cabbala, "*Scientia arcana divinitus accepta* [h]," which in the opinion of its supporters was of equal authority with the Scriptures, yet in many ways corrupted and depraved, and no longer deserving of the name of Divine doctrine [i].

The *ἀντιθέσεις*, then, of the text, are not those oppositions or antithetical contrasts of good and

[e] See Burton, in loc.

[f] Γράφει δὲ καὶ Εἰρηναῖος συγχρονίσαι τούτοις Καρποκράτην, ἑτέρας αἱρέσεως τῆς τῶν Γνωστικῶν ἐπικληθείσης πατέρα.—*Eusebius, Hist. Eccl.* iv. 7, p. 97, Ed. Vales.

[g] Coloss. ii. 8.

[h] Buxtorf, in voc. קַבָּלָה.

[i] See Whitby, in loc.

evil, light and darkness, mind and matter, in which the Oriental philosophy delighted; but rather, in the first place, questions and disputations, "logical opponencies[k]," concerning the Cabbalistic traditions, which were in themselves "opposed" to the pure doctrine of the Gospel, and which, doubtless, were opposed by the Judaizing teachers to the bold evangelical preaching of St. Paul. And well might he use the strong terms of almost contemptuous condemnation, *τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως*, since, as St. Chrysostom remarks on the passage, "When faith is not, knowledge is not; for when aught is engendered of man's own thoughts," (as contrasted with what has been revealed,) "this is not knowledge," (*γνῶσις οὐκ ἔστιν*[l]).

But when St. Paul bids the bishop of the Church at Ephesus "refuse profane and anile fables," or avoid profane and empty discussions, in what sense are we to understand the charge? Clearly he was not to shrink from the task of refuting or condemning them; nay, rather he was bidden to abide in Ephesus to this very end, that he might "charge some that they should teach no other doctrine" than that which they had received from those on whom the Holy Ghost had come, that they should be the prophets of the New Dispensation; even as

[k] Peile.

[l] Chrysostom, in 1 Ep. ad Tim. Hom. xviii. vol. xi. p. 665. Benedict.

when St. Paul has warned Titus also to "avoid foolish questions, and contentions, and strivings about the law," he adds immediately, "A man that is an heretic after the first and second admonition, reject[m]." The champions of the truth must not shrink from the difficulty or flee from the battle when it came; but mere curious consideration of speculative difficulties, the endless logomachies which arise from carnal minds, they were to turn away from, as not tending to edification,—nay, rather, as ever involving danger of subversion of personal faith.

My brethren, are we not unhappily at this time forced into this strait? It is not now as though Neologian views were being propagated only on the Continent, in foreign Churches, or in foreign universities; it is not now even as though that which has been termed Christian Theism, though taking root downwards and bearing fruit upwards in our own land, were only supported by those who, though once of us, have alas! openly and declaredly taken their part against us. We have lived to see the dangerous errors of the Neologian avowed and published by presbyters of our own Church; in at least one instance the genuine integrity of the most venerable records of the Old Testament impugned; the authority of the sacred Canon assailed; the correctness of our sixth Article virtually denied; a system of mythical interpretation set up for the poor relics of the Pentateuch, which would thus be

[m] Tit. iii. 9, 10. Compare i. 5, 10—14.

left to us, as wild, and, with all charity be it spoken, as unscrupulous, as the boldest heretic of any former day has ever dared to advance[m]. Again, these hermeneutic speculations are declared to be the necessary results of enlightened criticism, and supported, in some instances, by arguments specious rather than real, derived from philological acumen painfully misapplied; and, after all, we are told that

[m] Dr. Donaldson's work on the book of "Jashar," which he claims to have restored, though it may appear startling to many an English reader, contains little or nothing which would be new in Germany, or to one acquainted even in a moderate degree with the history of German theology. It may be worth while, however, briefly to note the progress of objections to the Pentateuch.

The early heretics, Gnostics, Nazarenes, and others, impugned the *divine origin* of the Mosaic law. Celsus and Julian, direct opponents of Christianity, assailed the *historical* portions of the books of Moses, which they classed with heathen fables. But it is in the Rabbinical writings of the middle ages that the attempt to refute their claim to authenticity is more clearly to be traced. Isaac ben Jasos is said, in the beginning of the eleventh century, to have broached the opinion that some parts of the Pentateuch belong to a date far later than that of Moses. Later again, Spinoza argued in support of the view that its fragments were reduced to their present form by Ezra,—a theory in confirmation of which St. Jerome has been quoted,—in misapprehension, I think, of his real belief. Hobbes's dictum is, "Videtur potius Pentateuchus de Mose, quam a Mose scriptus." English, French, and German Deists have attacked it upon various hypotheses, each of which has called forth a reply, till one would have thought the subject exhausted, were it not for the unhappy ingenuity of versatile error. More recently we have the strange phenomenon of writers claiming to receive all the great fundamental truths of the faith, and yet labouring to undermine the authority of what is to us still a part of the "oracles of God."

this is no attack upon the very foundations of the faith[n],—nay, that it is the fulfilment of the vow of ordination, "to be diligent in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh." We must use plainness of speech in answer to statements such as these.

I propose, therefore, to consider, I. the method in which the latest writer among English Neologians[o] has dealt with the text of the Old Testament; II. to consider the general question of the possibility of applying mythical interpretations to Scripture history; III. to consider certain particular mythical interpretations which have been put forward with no ordinary assumption of critical authority; and, IV. to offer one or two brief suggestions of a practical nature.

I. The method in which the text of the Old Testament has been dealt with may be briefly stated.—Whereas there are in holy Scripture two references to the book of Jashar, *therefore* that book not only

[n] A passage from the Stromata of Clement of Alexandria (vol. ii. p. 803, ed. Potter) is cited by Dr. Donaldson as authorizing his system of exegesis. But the words which he cites would refer to the consistent exposition of Scripture as received by the Church Catholic, not to its mutilation to make it fit in with an hypothesis. The words are, "Κανὼν δὲ ἐκκλησιαστικὸς ἡ συνῳδία καὶ ἡ συμφωνία νόμου τε καὶ προφητῶν τῇ κατὰ τὴν τοῦ Κυρίου παρουσίαν παραδιδομένῃ διαθήκῃ." This is the rule according to which the father says all Scripture is rightly interpreted by those who have a true understanding.

[o] This sermon was preached July 1, 1855.

existed, but formed the material from which, with many interpretations and interpolations of their own, the Hebrew doctors formed the mass of what was accepted by the Jewish Church in later centuries as the Canon. This was done without any regard to system of any kind, chronological or otherwise. We have in fact nothing which can be traced to an earlier date than the age of Solomon; and even of that age, so much later than that to which the Pentateuch is referred by ordinary believers, we have but few fragments, marred in form, and disjointed from their natural connection by the Masoretic interpreters, to suit their own views; so that the fair fabric on which we have been wont to look as formed for our blessing by the Holy Spirit of God, though working through human agency, contains but a few relics of what is beautiful and true; the cornice or the capital of more ancient days may have been worked into the wall as they were when Athens rose anew after the ravage of the Persian; or, what is perhaps more suitable an illustration, instead of that which we fondly thought one of the great bulwarks of our faith, we have here but a few stones of the edifice in which the spirit of Jehovah was enshrined, like those before which the Israelite still weeps, as remnants of the ancient glories of the Temple, where the Mosque has risen on the site which Solomon once consecrated. — Woe for us, indeed, if such be the case! woe for us if we know not even what is the Word of God, and are without His Κανὼν, His rod and staff to guide us

through our earthly pilgrimage, and to stay our faltering footsteps in the valley of the shadow of death! woe for us as individuals! woe for us as a Church! woe for the whole Church of Christ, for we have leaned upon a bruised reed, and lo, "it shall go into our hand and pierce it[p]."

But on what argument, on what conceivable, not to say tenable, ground, are we called upon to receive these monstrous conclusions? Are we shewn that there is obvious historical inconsistency between the passages which are said to form the book of Jashar, and the order in which we find them in the received text of the Old Testament? Are we shewn that there is any historical inconsistency betweeen the parts rejected as spurious, and those retained as genuine? Are we shewn that there is any moral or doctrinal inconsistency? Are we shewn that there is any such variation in style as to indicate distinct authorship? Some of the greatest German Biblical critics, while they distinguish between the Elohistic and Jehovistic points of view taken in the course of the narrative of Genesis, yet recognize and insist upon a clear and uniform plan in the narrative. It requires but a moderate acquaintance with the sacred language to enable one to perceive a distinct peculiarity of style belonging to the several inspired writers. Doubtless even if the gift of inspiration were denied, still the several characteristics of individual idiosyncrasy

[p] 2 Kings xviii. 21.

would unavoidably betray themselves in a work thus formed partly of ancient, partly of comparatively modern materials. Does the whole history of literary frauds contain an example of one so vast, so gigantic, as this supposes? And then is it conceivable that it should have remained undetected by the people on whom it was perpetrated, and who fought, and bled, and died the death of martyrdom, in defence of the integrity of this astounding fiction? Or is it left for these latter days of the world to discover what indeed was the first written revelation of God to man, of His nature, His relations to us, and ours to Him, and of the law which of necessity springs out of those relations?

Yet, if this last supposition were conceivable, still we find not the shadow of an argument to prove that the discovery has indeed been made. I say, not the shadow of an argument, because one principle only of selection has been laid down; which is this,—whereas "Jesus has briefly declared, that there are but two commandments in the law of God: the first, that we love God thoroughly, and from the heart; the second, that we love all other men as ourselves; and that on these two commandments hang all the law and the prophets. Whatever, therefore, in the Old or New Testament squares with these words,—whatever confirms, explains, and illustrates their meaning, that is the Word of God, that is the revealed will of God.

Whatever is irreconcilable with these words, whatever differs from their sentiment, that clearly belongs not to God, but man; not to the body, but the garment; not to the seed, but the husk; not to heaven, but to earth; not to eternal truth, but to a wavering and failing mind; not to the Spirit which giveth life, but to the letter, which killeth [q]." Surely one would have looked that there should be some attempt at least to shew that the rejected bulk of the early Hebrew Scriptures fell under the latter denomination here so terribly described. We might have expected here to find ground on which we could meet the assailant, and dispute it with him foot to foot. But not so; historical criticism [r], moral criticism, "comparing spiritual things with spiritual [s]," verbal criticism,—where are they? we look for them in vain. Has any editor who has rejected a passage as corrupt in the text of any classical or patristic writer, ever dealt so with his author or his reader? As well might we be told that

[q] Jashar, Prolegomena, p. 6.

[r] For example, we are required to accept the following interpolations in the Latin version of the Liber Jasharanus. No attempt has happily been made to restore the Hebrew text:—

"[Adamus (i. e. homo) postquam ex Edene] egressus est tres habuit filios Shemum Chamum, et Japetum." Gen. ix. 18.

"[Et Shemus genuit duos filios Qainum natu majorem] et Habelum fratrem ejus." Gen. iv. 2.

"[Et Abrahamus, filius Habeli cognatam sibi mulierem Saram matrimonio duxit."] Interpolated before Gen. xvi. 1.

Afterwards, however, we are told that the name of Habel is a designation of Abraham, or rather of the whole faithful race of Abraham.

[s] 1 Cor. ii. 13.

the *Cento Nuptialis* of Ausonius was the real original of the poems attributed to Virgil, as resign Scripture for the book of Jashar. Alas! that we must say it, the impurities which Ausonius derives from expressions most pure in themselves are not greater than those which are now put forth as the true meaning of the most solemn, the most blessed, the most awful words of prophecy; aye, the very first promise of the great Redeemer Himself. So far, this is not even a conflict between the Bible and rationalism,—between the Word of God and any show of human reason; there is not the semblance of an argument by which it is sought to convince us of the fallacy of our faith; the question is begged throughout, and we are called upon to yield up all upon a dogmatic statement that the Church of God, the Church of Christ, has been wrong in its belief for more than 3,000 years. Was there ever displayed a greater tyranny of unbelief than this?

The answer, however, ought not to be left in this position. It is not sufficient to deny that one *scintilla* of evidence has been adduced against the genuineness of the Pentateuch, or of the other earlier books of the Old Testament.

One favourite cavil in the Neologian interpreters has always been that of De Wette, Von Bohlen, and others,—"that the prophets, whom we may take as infallible witnesses as to the age and character of the Pentateuch, both because of the historical certainty of their age, and also particularly because of their character, which was free from all prejudices,

candid, and unconstrained by positive fetters, as they appear isolated, without a party and against every party, simply as witnesses of the truth, contending particularly against the hierarchy ;—that the prophets, I say, do not speak at all of the Mosaic book of the Law, do not recommend it, do not use it to authenticate their instructions. They constantly introduce the Law in their discourse, but not the book of the Law. If it did exist, it must have been of little account with them and their contemporaries[t]." We see here the weight attached to that evidence which it is assumed that we cannot bring forward. The prophets are " infallible witnesses,"—if they are on our side, we have testimony which cannot be gainsaid, cannot be resisted.

Now, without for one moment conceding that even if there were no single reference in the prophetic writings to the books of Moses, there would not still be ample proof of their genuineness and authenticity *as a whole*,—proof such as probably could be brought to support no other work of antiquity,—yet this admission of the German theologian is of infinite value, for it suggests an argument which he himself admits to be conclusive, an *experimentum crucis*, a principle on which to refute the objector within our own pale. For it may be shewn—it has been shewn—that the assumption is utterly without foundation. Hosea and Amos, two of the earliest of the prophets, citizens, if not natives, of the king-

[t] De Wette, quoted by Hävernick, Mr. Thompson's translation.

dom of Israel, and sent especially to that particular portion of the sons of Abraham which had so widely severed itself from the worship of the Temple, are unimpeachable witnesses of the state of things within that kingdom, and they supply most irrefragable proofs of the recognition of the Pentateuch there as the record of the revelation given of God by Moses. Not only are there unmistakeable references to the Law in general, but there are others also no less obvious to different passages, and that in no vague or uncertain manner, as though the writer quoted from memory, or from an unsettled text. On the contrary, the minute accuracy, the verbal and literal identity of expressions, and that not once or twice incidentally, but repeatedly and uniformly, leaves no conceivable doubt whatever that they had written copies of the Pentateuch, and recognized it as of Divine authority[u]. And it should be particularly observed, that *all* the books of the Pentateuch are employed equally, and that allusions are made by the prophets to those very portions of the books which we are now required to regard as the ignorant or perverse interpolations of a Masoretic scribe. Aye, even these the inspired writers quote as the echo of the voice of the Holy Ghost

[u] See Hävernick, *Handbuch der historisch-kritischen Einleitung in das Alte Testament*, in which the evidence to the genuineness of the Pentateuch derivable from the prophets is admirably worked out. I must here, once for all, acknowledge my obligations to this author, especially under the second head of this sermon, "On the Mythical Interpretation of Scripture History."

Himself. Is this, then, a new form of the unforgiven blasphemy against the Third Person of the Holy Trinity? I pray God it be not so! But it becomes us to beware of that which even approximates to guilt so inexpressibly awful.

We should naturally anticipate to find the case the same, or even more decidedly in favour of the books of Moses, with the prophets of Judah: and the expectation will not be disappointed. I will but name Joel, whose age was removed from that of Solomon by a period no longer than that which separates us from the reign of James the Second; and Jeremiah, in whose case the remarkable affinity which appears between idiomatic expressions, words, and casts of thought, in his writings, and in Deuteronomy, has led to much serious misapprehension as to the age and character of the latter book. For the case is universally the same. Not only do "the Law, the Prophets, and the Psalms[x]" bear united testimony to Jesus Christ, but the two latter give the seal of their sanction to the former, which He came on earth not to destroy, but to fulfil.

II. We pass now to the mythological system of interpretation, to force which upon our national mind has been once more attempted, and that within the Church itself. In the first place, then, it has been well observed that "a μῦθος can only be spoken of where a mythology exists[y];" in other

[x] Luke xxiv. 44.

[y] Hävernick, prefatory remarks.

words, where the religious ideas are purely subjective, and not objective; for the μῦθος has its root in the ideal mythological belief of the people. But who will venture to say that there is anything approaching to a Hebrew mythology? In almost every nation we find a regular system of μῦθοι, or sometimes more than one system, but each system built up in regular series and upon an intelligible principle, which, when once the clue is obtained, may be traced throughout. The transition even from natural religion to the pure spiritual objective monotheism of the Jews is inexplicable, except upon the supposition of a Divine revelation. With this, indeed, all is clear, but without it, who that knows aught of the purest systems which human wisdom has developed for itself, would admit the possibility of the faith of the Mosaic Church being eliminated by man's reason out of natural religion? And if this view is impossible, surely there never could be conceived a system more utterly opposed, more contradictory in itself to all mythology, than that which recognises the only God as well as the living God, and besides this, the true relations of that God to His creation, in opposition to every false relation which pantheism, which polytheism, which the most enlightened heathen philosophy, the bright imagination of the Greek, or the subtle mind of the Brahmin, ever devised. Is there not, indeed, a distinction so plain, a gulf so wide, between the heathen μῦθοι and the Mosaic records,

that none but wilful or judicial blindness could predicate of the one that which properly belongs to the other?

2. Again, apart from these considerations derived from the very nature of the μῦθος itself, there is another insuperable difficulty in the way of applying the mythical system of interpretation to the Mosaic writings, or to the Old Testament at all; and that is, that it is utterly subversive of the true relation in which the μῦθος stands to history. The mythic element forms the commencement of all history,—I mean all profane history,—takes a place anterior to trustworthy records, gradually combines with those which begin to deserve credit, and then ultimately and entirely gives place to them as soon as the true spirit of historical investigation is awakened, and has begun to acquire activity in a people. Among the Greeks the division into ἄδηλον, μυθικὸν, ἱστορικὸν, was not merely allowable, but was natural and was real. Not so with Israel, the people of the Lord. It is utterly at variance with and subversive of the whole character of their history. Such a division of their records would not be merely difficult, as it is in many instances of profane history, but simply impossible. Indeed, it has been supposed by those who have favoured, or who originated this system of interpretation, that the mythical element is to be detected and traced out, not only in the records of Genesis, but equally so in the portions of the books

of Kings relating to Elijah and Elisha, and that it predominates in the book of Daniel; in a word, in the very latest productions of the inspired writers. Nay, though the language be different, and though its truth be denied by the mass of those who rejected the Son of God, and have been rejected of Him, we must not forget that the history of the New Testament *is* a Jewish history likewise, and that it has been attempted also to mythicize its hallowed records.

It is only the scenes and events of remote antiquity which are suited to be the vehicle of the idea which is embodied in the μῦθος, and therefore we must either refer the origin of the historical books of the Hebrews, and indeed the writings of the prophets likewise, to an age of the greatest antiquity, which is contrary to the theory which we are called on by Neologians to accept; nay, more, which is tantamount to an admission that we have no recent history of the Jewish race delivered down to us in the Old Testament; or else we must call for an explanation of that which is inexplicable, namely, How is it that in this instance, and in this only, history, or rather historians, can have acted with such utter disregard of criticism, as to retain and make their own all which tradition had transmitted in its form of misty allegory, without an attempt at assimilation to the spirit of an altered age? It is hard to see how either alternative is to be met or to be avoided. There is evidently an incon-

sistency in the mythical interpretation itself, or between the principle on which it proceeds, and its application.

3. Once more: a mythological system, as has been said, is essentially subjective, and it is worth while to notice how essentially objective in its character is the early Hebrew history of their own race. If we look at all other nations,—the Indian, the Greek, the Roman, or our own German and Scandinavian forefathers,—is there any fact more patent than that the poetical spirit has always preceded the historical? The first embryo of history among them is a dry and barren development from ballad or epic poetry. The past is shrouded by the mist of antiquity, on which the sun, which has set, has left the faint reflections of his former glory; it is these bright yet uncertain hues which affect the national mind with a wondering, loving reverence for that which is beyond the horizon, and which rouses in the poet the almost passionate desire to call up that past once more in present life and beauty. Hence arises the uncertainty of all other ancient history; hence arise those manifold legends which defy attempts to connect, much more to reconcile them; hence it is that we have an obscure glimmering of outlines faintly perceived, and which but serve to tell us that there is a reality which underlies the veil. But if we turn to the page on which is inscribed the history of that one race, how perfectly different is that which meets our view! The

inner and outer life alike of the Hebrew nation, utterly separate as it was from all other peoples in polity as well as religion, present a phenomenon utterly inexplicable, except from the events of the earliest age; and accordingly we find that age brought circumstantially before our eye with the most perfect definition of outline and of colour. Clearly, most clearly, are laid down the origin of the race, its migrations and their causes, and the deeds of its fathers. Here are no legends running counter to, or interlacing with, each other. The single stream may wind, but it is distinct throughout, as of a river whose borders are of rock. The patriarchs are great, but they are not elevated into demigods. There is nought of hero-worship,—the very records of success in war never claim the victory to their own arm. The documents themselves, unlike those of the Gentiles, mark the divisions so accurately between the poetic and historic sections, that a glance suffices to distinguish between the two; while the poetry invariably is founded on the history, and assumes its facts as known, as is naturally the case, where the former is of later growth[z]. It is true that stress is laid upon the hints which the sacred records themselves supply of national traditions carefully preserved,

[z] Contrast this state of things with the appearance of fragments of early poetry in Livy, and the references made by Thucydides to Homer.

by natural monuments, such as trees[a]; by artificial monuments, such as the erection of stones[b]; and by the institution of national festivals. But the existence of these, and reference to these, is no proof that the historical were only added to fill up the *lacunæ* in the poetical annals where these occurred. On the contrary, it is itself the strongest indication of an uniform, consistent tradition existing in a race most closely shut off from foreign contact, and which must therefore at a very, indeed at an unusually, early period, have been reduced to writing,—the only condition of its being preserved entire and unmingled.

4. Further yet, the qualifications of an historian of the theocracy were totally different from those required by the chronicler of any other conceivable form of polity. Instead of a deep subjective impression of an ideal, and the impulse which naturally and necessarily arises from such an impression, we have the inspiration of the Spirit of God. Instead of ideas, however great and beautiful in themselves, yet still of human shaping, we have the work of God to us-ward, and the thoughts of God to us-ward presented to his mind by an external influencing power in such form as man could in some degree receive and comprehend them. It is precisely on the same principle that we never read of Moses as a great architect or great artist, but simply that he constructed the tabernacle and its furniture in all

[a] "The palm-tree of Deborah:" Judges iv. 5.

[b] Joshua iv. 9, 20.

respects in accordance with "the pattern which had been shewed him on the mount[c]." It is a natural consequence from this suppression of the writer's subjective views, that so large a portion of the historical books of the Old Testament have been handed down to us in a certain sense anonymously; i.e. that there is no distinct record in them of their author, and it is only upon internal grounds that we are able to judge of the probable period of their composition, and in some instances also of the hand by which they were traced. The fact at once receives and reflects light upon the law which regulates this unique literature. It is this, undoubtedly, which accounts for the general impress which the later books have received from the Pentateuch, and to which we have already adverted. Equally does this shew that the Hebrew history of the theocracy had not its origin, as has sometimes been argued, in the schools of the prophets, but sprang as naturally from the call of Moses to his high office in the economy of God's purposes, as did the rest of his mighty labours for the Church and people of Jehovah, or as the fruit doth from the seed, or the river from the fountain.

III. Briefly and imperfectly as the heads of the arguments have been indicated, rather than the arguments themselves developed, by which the mythical system of interpretation must be combated as a whole, I yet desire to say a few words

[c] Exodus xxv. 40, and Heb. viii. 5.

upon the mythical explanations which have been proposed for the history of the temptation of our first parents, and of our Lord in connection with it, and of the Noachian deluge.

It is alleged, then, that the garden of Eden had no local existence, but simply is a mystical and figurative expression for man's state of primary happiness; that as all enjoyments were placed within man's reach, so not only was intellectual and spiritual happiness offered him, but carnal pleasure was also placed in his way,—the former is all that is meant by the fruit of the "tree of life," the latter by that of the "tree of knowledge of good and evil;" there is no intermediate order of spirits between God and man, whether good or evil angels, and to believe in the existence of Satan is therefore simple Manichæism;—as Satan is non-existent, so to attach any historical reality to the instrumentality of the serpent is absurd, or worse than absurd, and a new meaning is given to the form in which the father of lies did his malignant work, to which I dare not here more specifically refer; and, lastly, the Masoretic scribe has betrayed his ignorant perversity by confounding the deprivation of pure intellectual enjoyment which fallen man has undergone, with the migration from the ancient cradle of our race in the land of Armenia, which followed in the order of events upon the increase of population.

Now I need not pause here to prove the personality of the tempter,—a personality which I do

not hesitate to say is as distinctly put forward on the face of Holy Scripture as that of either of the Persons of the adorable Trinity; I need not now argue at any length to shew that if the first man's temptation arose from within, and not from without, then his nature was *not* only *potentially*, but *actually* sinful;—I repeat, if it was by an influence *from within alone*, and not by a *motive power without*, that the moral equilibrium was destroyed, that it is not true that man was at first no way naturally inclined to evil; then before the fall, as now, the flesh did lust against the spirit; then man in Paradise did, from the first, justly deserve the wrath and indignation of God; then there was no positive original righteousness from which we have fallen; then there was an infection even in our first nature, and to what then are we to be regenerated? then the fall was but a change from a negative to a positive state of evil; and it is a cruel and a blasphemous falsehood to say that Adam came from the hands of his Maker "very good[c]." Neither need I do more than suggest the frightful conclusion to which this theory leads as to the origin of evil, since actual evil *must* thus have been created by God Himself. The truly horrible perversion which has been given to the first merciful promise of the Messiah, the hope of the Redeemer held out even in the first moments of the agonizing throes of the first repentance, has been dealt with by other hands on purely philological

[c] Gen. i. 31.

grounds, in which way it can be satisfactorily refuted[d]. But one would have thought that Bishop Patrick's exposition, grounded on the double sense of שָׂרָף, which is used instead of נָחָשׁ or תַּנִּין in Numbers and in Isaiah[e], would have rendered it unnecessary to have recourse to the Phallic Hermeneusis. But what shall we say of the necessary consequence of this doctrine as it affects the human nature of our blessed Lord?

[d] The peculiar form of temptation under which Dr. Donaldson holds that Adam fell, had long since occurred to the Rabbinical interpreters of Scripture. It was accepted also among the theories of the Manichees, (Beausobre, *Histoire du Manichee, et du Manicheisme*, livre vii. ch. iii. §§ 11—13,)—a fact which is worth observing, after the imputation which has been cast upon those who venture to think that there are spiritual essences, evil as well as good, beside the Spirit of God and the spirits of men. St. Augustine and other early fathers, it is true, have thought the account of the fall might involve an allegory. If it be so, the Holy Spirit which inspired it alone will explain the mystery. Reason is only foiled before that which He has hidden. The most painful part, however, of this section of the commentary on the "Book of Jashar," is the exposition of Gen. iii. 15. I cannot quote it, even in the original Latin of the treatise, looking as I do upon the passage as the first gracious promise of the Redeemer, "dimly seen from far." Dr. Donaldson defends his interpretation against the imputation of uncleanness by referring to the simplicity with which terms are used in the Old Testament, which to modern ears have become gross or indecent. He refers in particular to the original meaning of the words זָכָר and נְקֵבָה. But his argument proves too much; for why should the writer who uses at one time and ordinarily certain words without shame, disguise his meaning at another under a strange image? If Moses had intended what is suggested, he would have employed the common word, and not talked about a serpent.

[e] Numbers xxi. 8; Isaiah xiv. 29, xxx. 6.

The same remarks apply to the Second Adam as to the first. If the temptation of our Lord by Satan be not historically true; if this too be a μῦθος, by which is delineated the struggle between the Spirit of God and a human nature, which had in itself immediate and forcible impulses of sin,—then (to say nothing of the improbability or the impossibility of God the Son uniting Himself to a sinful nature) where, oh where, is the one Sacrifice for sin? where is the stainless victim? where the Lamb of God without blemish and without spot[f]? "Wretched man that I am, who shall deliver me from the body of this death[g]?" Woe for us, I say again, for there is no rock on which our foundation standeth. No longer can we turn again with the Apostle, and say, "I thank my God through Jesus Christ our Lord."

But it is not so, brethren. Not so have we heard and believed the things of Christ. Not so have we received the warning of our Lord concerning false prophets, who should arise in the latter days. Not so have we listened to the injunction concerning

[f] Dr. Donaldson has relied much in one part of his argument, and in his reply to Mr. Perowne, upon the force of the participle ἀπεκδυσάμενος in Col. ii. 15: ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παῤῥησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ. The simplest reply to all which he has said consists in the fact noticed to me by a friend that this participle agrees with the nominative to συνεζωοποίησεν in ver. 13; i. e. God the Father, not the Son. The English is ambiguous, but the Greek is not.

[g] Rom. vii. 24.

those who preach to us another Gospel than that which we have received,—aye, though it should seem to us as the voice of an angel from heaven[h].

With regard to the Noachian deluge, it is not for us, of course, to deny that there are difficulties in reconciling the observations of geology with details given in the Mosaic writings. So also there were difficulties—which, however, have gradually appeared less—in reference to the cosmogony; so, again, in reference to the ordinary phenomena of astronomy, and to certain extraordinary suspensions or reversals of the laws which regulate the periodic movements, or apparent movements, of the heavenly bodies. Surely, however, a theory that "in the marshy soil of Mesopotamia, intersected in all directions by rivers, an extraordinarily wet season would produce an inundation, from which probably only a few persons would escape to tell the tale," is as inadequate to account for the universal tradition of a general and destructive inundation, or even for diluvian relics discovered in various parts of the world, as are those diluvian traces to form *in and by themselves* a proof of such a deluge as that described in Genesis. I do not dwell upon an interpretation which would forcibly convert the record of Noah's deliverance from the flood into an allegory of that of Israel from the passage of the Red Sea, would connect the ark of Noah with the ark of the covenant, and the resting

[h] Gal. i. 8.

of the former on Ararat with that of the latter in the Temple of Solomon[i].

But, in the first place, are we sufficiently acquainted with what I will venture to term the law of miracles, or the economy of power displayed in miracles, to be absolutely able to say that the events may not have occurred literally as they are described, and yet that their permanent effects may not have been such as are discovered by our existing observations on diluvian relics? Or again, can we say that the science of geology has nearly attained its maturity? Do we know sufficient of all the causes which have contributed to produce the present condition of the earth's crust, and of the laws of their operation, to be able to say as yet that we have arrived at certain and irrefragable conclusions? Nay, more, have we as yet completed our observation or classification of the individual

[i] I think it is not without significance that the words which we render "ark" are different, תֵּבָה and אָרוֹן, even although the former may be of Egyptian origin. But Dr. Donaldson refers (Prolegomena, p. 143) to 1 Pet. iii. 20, 21, and 1 Cor. x. 1, in confirmation of his views of the meaning of the history of the Noachian deluge. His argument would appear to be this:—*Because* St. Peter speaks of the deluge as a type of Christian baptism, and St. Paul speaks of the passage of the Red Sea as a type of the same, *therefore* the earlier history is mythically applicable to the events of the later, and has its full explanation only in the records of a later time:—"Satis tamen superque constat Noachi nomen et diluvium repræsentasse fugam probi populi ex Ægypto et fluctuantem Israelitarum fortunam, donec promissam sibi suæque religioni tranquillitatem sub pacifico ac potenti Solomone assequerentur."

facts which would give anything approaching a perfect induction to establish the laws at which we suppose ourselves already to have arrived? Who that has seen the strides which geology has made within our own recollection, would venture to predict the progress which it may make in the next fifty years? or would deny that the present apparent difficulties may pass away? There was a time when it was thought that the science of philology led us, of necessity, to regard the existence of one primitive language as an impossibility, and threw insuperable difficulties in the way of accepting the Mosaic account of the population of the habitable earth by the offspring of one pair. Yet all the results of more recent investigation tend to establish the truth that there was such a primitive tongue, and that the relationship of all others to it may be traced. And even if the advance of physical science should not clear up the geological problems connected with the deluge, still it cannot be urged that the conclusions of science are contradictory to the terms of revelation, when we remember that it was not God's will to declare to us the laws of science pure or mixed, but that we should discover them for ourselves; and that His inspired servants spoke in reference to the phenomena of nature, and the laws of nature, according to the use of language corresponding to the intelligence of their day; even as the Anthropomorphism of Scripture is a condescension to the

capacities of our imperfect minds. Had they done otherwise, indeed, they must either have been unintelligible, or have revealed that which was not to be a matter of revelation. And once more to recur to the position with which I began: so long as we are unacquainted with the law of God's operation in miracles, there may be consequent upon that law apparent discrepancies between their permanent results and what we should have anticipated from the forces called into operation. These indeed are mysteries, and mysteries are inseparable from all religion, natural or revealed, to beings of finite faculties. What though these also should never be cleared, while yet we see as through a glass darkly? Shall that prevent our bending in silent and adoring acquiescence before the Father of light, thankful that so much hath been made known to us, thankful that any human discovery should, by His blessed help, be made to illustrate His dealings with nature, material, moral, and spiritual; content to admit that there are truths above our ken, and to bow before His wisdom, knowing that "His thoughts are not as our thoughts[i]," and "His ways past finding out[j]?"

IV. What then is our duty? Certainly not to be silent, as though we admitted, either that there was aught of validity in the objections, or aught of soundness in the professions of knowledge by which they are supported. Certainly not to leave those

[i] Isaiah lv. 8. [j] Rom. xi. 33.

whom they are likely to influence in ignorance that there is an answer to every such objection; and that as the torch of human science will wax faint when we pass into the regions of eternal truth and light, so the phosphoric gleams of "science, falsely so called," will grow pale when brought into proximity to the radiance of that flame which is fed by the pure oil which flows from the two olive-trees, which stand on the right hand and on the left, into the bowl of the seven lamps of the heavenly candlestick[k]. It is useless to flatter ourselves that speculations such as these reach only to the most highly educated individuals or classes. I speak of my own knowledge, when I say that such is not the case; that Rationalistic and Neologian views have extended their baneful influence in quarters where it would be least suspected. And I speak also of my own knowledge, when I say that gross Deism, instead of the more refined Theism which characterizes the writings of some of the Neologians, is extending rapidly, and is propagated with systematic activity among the lower orders. I speak my sincere conviction, when I say that I believe Satan is demonstrating his *personal* hostility to the "truth as it is in Jesus" at this moment, by gathering his forces, and raising his banks, and mounting all his engines against the "city which is set upon an hill." It does seem that we are entering upon a struggle more portentous than any which have gone before;

[k] Zech. iv. 2, 3.

not against one enemy at a time, but against all the united hosts of superstition, of heresy, of infidelity, of blasphemy.

How are we to meet them? I say it with all deference to the judgment of fathers in our Israel; but I think that in the first place we must alter in some degree, especially in town parishes, the character of our preaching. We are most of us in the habit of taking it for granted that our hearers are theoretical believers, although not living up to their light as Christians. We therefore usually assume the fundamental doctrines of the Gospel, and endeavour to enforce the practical duties which arise out of those doctrines. There is too much reason to think that the supposition is often a mistaken one, and there is need to establish the historical character of holy Scripture, and to defend the doctrine of the Trinity, before we can hope to influence the practice of many a hearer. It has been remarked by American visitors to this country, that our style of preaching is not argumentative; and it may be well that we listen to the observation. Situated as the Protestant Episcopal Church is in America, her ministers have always felt themselves in the midst of assailants, and have been kept upon their guard. Our very position as an established Church may have had its share in lulling us into a false security, and thus the blessing will turn to our hurt, if we do not avail ourselves of it as a talent. Of course, I do not intend to imply that all our sermons should

be controversial. There may be many parishes yet, where this style of preaching is not needed, and where it would even do harm, by suggesting to simple souls doubts which have never bewildered them. Each, to whom the cure of souls is committed, must judge of what is needed for his flock; only, I beseech you, think no longer that it is impossible that this safeguard should be needed.

Above all, it becomes more necessary than ever to be careful in the education of our candidates for holy orders. There has been a gradually increasing perception of the need in which they stand of special training for the practical duties of a parish priest; but what I am referring to is rather the necessity for ever-increased exertions for securing in them sound knowledge of exact theology. It is impossible to over-estimate the importance of our having a well-disciplined body of rising divines to meet the exigencies of the coming contest. Humanly speaking, one of our chief hopes must be here. We fear not but that young men will be raised up ready and willing to be foremost in the field when the Church of Christ requires defence. But we must see that our champions have proved their armour. True it is that the giant foe of Israel was slain by the shepherd youth; but God worketh ordinarily by means which He places within our reach, but requires that we exert ourselves to obtain the power to use. There is no one here who will think that I rely upon human

science, or an arm of flesh. God forbid. I only say, that without the skill to use it, the "sword of the Spirit, which is the Word of God[l]," may become almost useless in our hands; and though the "shield of faith" may keep us personally unhurt by the "fiery darts of the wicked one[m]," yet it will not alone defend our ramparts, behind which the tender and the feeble are sheltering, or carry confusion and dismay into the army of the foe.

Blessed indeed are they who are on the Lord's side in the day of battle. Blessed are they, whether as individuals, or a nation, or a Church. Look we to it! We are engaged in a national strife without at this same time, which cannot but remind us of the time when there shall be wars and rumours of wars. We are involved in a strife of opinion and of principle among ourselves, in which the issue at stake may be even more momentous, and the spiritual struggle no less deadly. What if it be, indeed, the beginning of the end, the commencement of the final deadly war between good and evil?

Pray we "for the peace of Jerusalem," the Church; oh! build Thou her walls! "They shall prosper that love her[n];" oh! strengthen Thou those that are faithful to her cause! And as Thou hast taught us by Thy Eternal Son to pray for our enemies, oh! have Thou mercy upon all who "have erred concerning the faith[o]." Grant them

[l] Eph. vi. 17.
[m] Eph. vi. 16.
[n] Ps. cxxii. 6.
[o] 1 Tim. vi. 20.

to know, "at least in this their day, the things that belong unto their peace[p]," before they are for ever hidden from their eyes. Take Thou the veil from their mental sight,—"Open Thou their eyes, that they may see the wondrous things of Thy law[q]," for the same Thy Son Jesus Christ's sake. *Amen.*

[p] Luke xix. 42. [q] Ps. cxix. 18.

SERMON VII.

OUR RECEPTION OF CHRIST'S MESSAGE, A PART OF OUR MORAL PROBATION.

BY

SAMUEL, LORD BISHOP OF OXFORD,

CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER, AND LORD HIGH ALMONER TO THE QUEEN.

A SERMON

&c.

St. John iii. 12.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

It is scarcely possible to exaggerate the importance of these words of our blessed Lord, placed as they are at the opening of His ministry, as an intimation to His Church throughout all time of the difficulties and dangers to the hearers of His words which must attend His revelation of the Truth. For here is the great Teacher from Heaven, the co-equal Sharer with the Everlasting Father of all the counsels of eternity, casting forward His gaze over all the generations of men to whom His truth should be proposed; foreseeing the multitude whom the working of that spirit which asked, "How can these things be?" would lead to reject the truth; and in the sorrow of that sight sighing forth these accents of an unspeakable compassion: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

It is, then, to the caution which these words convey, as specially applying to these times of restless investigation, and to you as to men brought here in great part that your intellects may be developed, and who through that very development will be the more exposed to the danger against which our Lord would warn you, that I would call your attention this morning.

And first, I would have you observe that in these words it is implied by our Lord, that whether a man will or will not believe in the message which is thus sent to him by God, is a part of his moral probation here.

For our Lord here plainly declares that there is in men under certain circumstances an incapacity of believing them; and a very little consideration will shew us that it is to a self-created moral incapacity that He points. For the disbelief, and so the non-reception, of any message coming with authority, must arise from some fault either in the bearer of that message,—or in him who sends it,—or in its receiver.

In this case, the Messenger being the Eternal Son of God, God's Divine Word, there *can* be in the delivery of the message nothing to prevent its reception. Neither can there be in Him, the Father of Lights, the All-wise and Almighty Creator, who knoweth whereof we to whom He sends the message are made.

It remains, then, that the cause of its not being received must be in the receiver.

And then, further, the cause must be in the receiver, not in virtue of any natural inability to receive the message, but in virtue of that as to which he has, under the circumstances in which he is placed, power either to receive or not to receive it. For to send a message which he to whom it is sent is incapable of receiving, implies fault in the sender, not in the receiver.

The fault, then, in the unbelieving receiver of this message from God must lie in that part of himself over which he has power, and not in that over which he has not power: that is, it must lie, not in any necessary incapacity,—as, for instance, in any intellectual inability to receive the message, (except so far forth as it is in his own power to obtain or to lose such intellectual ability,)—but in an incapacity which it is in his own power, under the circumstances in which he is placed, to cause to continue or to remove.

Further, it must, morally, lie in his power *alone*. For if it were possible, consistently with the object of sending it, for the sender or the deliverer of the message, by any variation in the message, or in the mode of its delivery, to remove the difficulty of its reception, just in that degree must the fault of its non-reception be in the sender, or in the bearer, and not in him to whom it is sent. It follows, therefore, from the perfections of the Eternal Father, who sends, and of the Co-eternal Son, who bears, the message of Revelation to man, that the cause of its non-reception by man must lie wholly in

man, under the conditions in which that message reaches him; that is to say, that whether man will receive the message or not, is a part of that trial of his free agency which, under the continual acting of God's Holy Spirit, constitutes his probation here: and when our Lord asked the question, "How shall ye believe, if I tell you of heavenly things?" He sighed forth His infinite compassion over His fallen creatures, who would, as He foresaw in the mystery of their trial, under all the assistances of His Spirit, which should make them able to believe, if they would be made able, still, to their own ruin, wilfully refuse to accept His message.

And this we may see more clearly still if we now take into consideration the subject, the circumstances, and the matter of this message.

For *the subject* of the revelation is the being and nature of God and of Man; their mutual relation, the causes and the consequences of that relation, and the acts God has wrought to modify and change it. Now a message concerning these *cannot* be a set of bare, abstract propositions; for the declaration and admission of these mutual relations must reach to the whole series of affections and actions in which those relations embody and express themselves. The message, that is to say, must concern the whole life of him to whom it is sent, both in his outward actions and in his inward affections; so that here, again, we must conclude, that whether he receive it in this manner or in that, is really the same question, as how he answers

to his moral probation. And this we may see even more plainly still, if we consider *the circumstances* under which this message professes to be sent. For it purports to come from the All-perfect Creator to a fallen creature, unable of himself, in consequence of that fall, to receive it, but who shall be made able to receive it, if he seeks earnestly from Him who sends it, the aid which he needs to make him capable of receiving it.

So that here, in the alleged circumstances of the message, it is plainly declared that it depends upon the will of the receiver whether or no he receive it aright. That is, again, that his reception of it is a distinct part of his moral probation. And so even more strongly still does *the matter* of the message declare.

For its essential declaration is, that the creature who receives it has fallen from his own perfection by seeking for independence; and that the first condition of his restoration is the abandonment of His self-will, and returning, as one unable to help himself, for all things to the Person, and will, and law, and work of His Creator, Redeemer, and Sanctifier.

Now such a revelation of Himself as this by the Creator and Redeemer may, (as we know that in fact it does,) contradict in ten thousand different ways the different desires of different men. It may, (as we know that it does,) require purity of the man who loves impurity, meekness of the proud and passionate, strictness of the soft and luxurious; and it may be rejected by the man for the sake of

any one of these particular affections which he would, by its admission, be required to mortify: and in these cases we all, I suppose, see at once, that the rejection of the message is a simple failing in the man's moral trial. And yet, as it is most important to notice, no one of these does reach down to the very true and central part of man's probation. For the essence of that probation is, whether he will submit his will to the will of God; and of the refusal to do this, there may easily be a far more intense and malignant form than that which is embodied in the unlawful submission of the man to any one or more of these particular affections. For from any of these (though, if they continue to hold him from God, they must destroy him) he may, with comparative easiness, be drawn off; and, through God's grace, seeing the foul degradation from which he has been raised, cast himself in heart-broken gratitude before his Deliverer, to sit for ever at His feet, clothed, and in his right mind. But there are those to whom an entrance into the kingdom of heaven is more difficult than for publicans and harlots. And these are they in whom the reign of self is strongest,—who reject the message, not because it requires them to cast off this or that separable accident of their present life, but because it requires them to bow themselves before God; to receive His Revelation as the Truth; not to raise a single question concerning it; not to modify and adjust it according to their notions of what is true, or what is good, or what is be-

fitting; but simply to receive it as true, as *the Truth*, because He has sent it to them, and requires their reception of it. In these cases the Tempter of man does really, as some skilful general, contract, it may be greatly, his lines of defence, abandon many outworks, and concentrate in the citadel the whole strength of his forces, in order that he may securely occupy that stronghold of the heart; in order that the rebellious will may, with the least exposure of itself to external disturbance, possess the inward centre of the unconverted soul.

Here then, again, we may see that at the very central point of man's probation rests the question of his receiving or rejecting the message of Salvation.

Nor is it in any real sense true, that to hold this doctrine is to make men's salvation depend upon their intellectual capacity. For the part of the intellect herein is to comprehend the propositions submitted to it in the message; and except in that degree in which this power of comprehension is itself the result of moral action, there is in this simple comprehension of the propositions submitted to him no question of man's moral probation. God has so constructed the message of salvation brought us by Christ, that it is indeed fitted in all its essential propositions for the comprehension of men of all degrees of mere intellectual capacity. If it were not so, the fault of the non-acceptance of the message by those for whose intellectual capacity it were

unfit, would rest with the sender; which, as we have seen before, would be to impute imperfection to Him who is all-perfect. But the rejection of the message in these cases results, not from a non-comprehension of its propositions, but from a perception that those propositions contradict the preconceived notions of him who rejects them, and so implies in him who rejects it a refusal to yield up those notions at the bidding of the supreme Lord; that is, the rejection is an assertion of the supremacy of self-will of the creature against the supremacy of the sovereign will of the Creator, and so is an act of concentrated rebellion against His rule.

Here, then, we may reach a still further conclusion than that the acceptance of Christ's message is a part of our moral probation; for we may see that it is not only *a* part, but it is the very chiefest part, of that trial, and so we may come more fully to understand the meaning of our Lord's words: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" For here is manifestly a contrast of two separate parts of our probation. "If," He says, "ye fail in receiving aright My teaching concerning earthly things, much more must ye fail in receiving it concerning heavenly." Much more manifestly, because the difficulty there is greater; because there you reach a higher point of your trial; because, for a successful issue in it, you need a heart more entirely subdued by greater measures of grace to make you a submissive hearer. And now what are the sets of

truths which our Lord describes under these two heads? The 'earthly things' were manifestly the working of His Spirit upon man in the mystery of his regeneration; the mixed operations wherein God on the one hand, and man on the other, are concerned; and as to which, as affecting man, man might, comparatively speaking, have some natural insight. What, then, the 'heavenly things' *must be* it is easy to see: they are those which concern God *only*:—His nature, His attributes, His operations in heavenly places; as to which, as lying altogether without the range of man's observation and experience, except so far only as God reveals them to him, man could have no knowledge. And, in point of fact, it is to these that our Lord's discourse at once passes on; for He proceeds to speak of His own coming down from heaven, and of the wonders in the eternal counsels with which that coming down from heaven was connected: of His death upon the Cross: of the work of His Atonement. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

It is, then, specially as to the simple acceptance of the message of God on these points, and pre-eminently as to the work of His Atonement, that

our blessed Lord here represents the moral probation of mankind as being concentrated.

But there is one further point on which we must touch, before we can bring all that has been said to a directly practical conclusion; and that is, wherein consists, as to this revelation of Himself and of His work, a simple acceptance of the message of the Lord.

Now to answer this question aright, we must, my brethren, however elementary it may at first sight appear, remind ourselves that the message professes to be only a partial revelation of the actual truth. That it states from the first, that, in this state of our being, we are unable to comprehend the *whole*, and therefore, that only a part is communicated to us,—"For now we see through a glass darkly:" "For now we know in part[a]." Now it is, so far as we can see, the necessary consequence of the partial or incomplete knowledge of a subject, that there should appear to us to be in it contradictions, which a fuller knowledge of the whole matter would reconcile. It follows, therefore, that it is essential to a simple reception of this message, which professes to communicate to us only a part of the whole subject of which it treats, that we should not (for any apparent contradiction between its separate communications) reject the most natural meaning of any portion of it, in order to reconcile these apparent discrepancies. That if, for example, it appears to us that the revelation of the infinite love of the Eternal

[a] 1 Cor. xiii. 12, and 9.

Father towards His fallen creature is at variance with the revelation that the death, as Man, of the Co-eternal Son was necessary to turn aside His anger from the sinner; that we must not, if we would receive the message simply, explain away the strict and natural sense of this latter declaration, in order that we may create for ourselves a manifest consistency with the former, and so secure, as we think, for the message, an agreement in its separate parts; but on the contrary, that we must simply accept each of these propositions in their fullest extent, and refer their apparent contradiction to the partial nature of our own knowledge. Here, then, is one essential part of a simple reception of the message, that we are ready to receive as *true*, even its apparent contradictions, humbly referring them to the imperfection of our own knowledge.

And closely connected herewith is another act of submission which is essential to a simple receiving of the message. For on this its heavenly side it professes to reveal Him, as to whom, except so far only as He reveals Himself to us, we can know nothing; and further, even that revelation which He has vouchsafed to us, does not undertake to declare Him as He is in His own essential Being, but only so much of His unapproachable glory as we can receive, through the manifestation of the Incarnate Son. For so much is plainly declared in the words: "No man hath seen God at any time. The only-begotten Son, which is in the bosom of the Father, He hath declared Him."

To all created intelligences, indeed, even to the highest and the purest it may be, as St. Chrysostom declares, this, the absolute fountain of Godhead, is unapproachable and unrevealed:—"God, in the very reality of His Nature, not only have the Prophets never beheld, but not even Angels or Archangels. For inquire of the Angels, and they will make thee no reply concerning God's essence: but,—'Glory to God in the highest,' is all their song; 'and on earth, peace; good-will towards men!' Or, if of Cherubim and Seraphim thou desirest to learn aught, the mysterious strain of thrice-Holy, is all the answer thou wilt get, and the assurance that 'Heaven and earth are full of His glory.' Nay, interrogate the heavenly powers, and thou wilt learn nothing save that their one occupation is God's *praise*[b]."

Assuredly, whatever be the beatific vision which is granted to these elder-born sons of light, on us, poor fallen children of the earth, who could bear no more, He has bestowed but this partial revelation of Himself. From Scripture, (remarks St. Gregory,) "it is plainly given us to understand that, so long as we are in this mortal state, we can see God only through the medium of certain images, not in the reality of His own nature. A soul influenced by the grace of the Spirit may see God through certain figures; but unto His absolute Essence, it cannot attain. Hence it is that Jacob, who testifies that he saw God, saw Him only in the form of an Angel. Hence it is that Moses,

[b] From the xv[th]. of Chrysostom's *Homilies on St. John.*

who spake unto God face to face, 'as a man speaketh unto his friend,' exclaims, in the midst of that very colloquy,—'Shew me Thyself plainly, that I may see Thee!' meaning that he ardently desired to see Him in the glory of His own infinite nature[c],—Him whom he had seen as yet only under certain images[d].'' From which it follows that all the revelation of God is to us an accommodation to our weakness. That we see not *Him*, but such a representation of Himself as conveys to our minds the highest measure of truth concerning Him which we are as yet capable of receiving. From which it follows, further, that we cannot deduce from this language of accommodation more than itself conveys; that we cannot reason backward from it to some abstract truth behind it; that we cannot make allowances, and strike them off to obtain some clearer or more definite image of the truth,—all of which we might do if the object of our adoration were Himself visible by us, and so we were able to correct our own first deductions by others' observations: because that so to treat the message is really to seek to improve it; is to endeavour to put it in a more distinct form than it has been put by Him that sent it; and so again is to impute imperfection to the All-perfect. For that if it be, as it professes to be, not the abstract truth, but that representation of it which conveys to us the greatest amount of truth

[c] Exodus xxxiii. 18 to 23.

[d] From Gregory the Great's *Moral Exposition of the Book of Job*, lib. xviii. c. 28.

we are capable of receiving; that the taking it strictly in its most literal meaning is to receive it simply; and that to make deductions from it, or to introduce qualifications of it, is really to impute imperfection to it, and to imply that in that form to which we reduce it, it is a better vehicle of the truth than it was in the state in which it was originally given to us,—instead of seeing, that if it were thus capable of improvement, it would originally have been given to us in that form, and not in this.

And now, I think, we may see clearly why our Lord represents the simple receiving His message, when in it He declares to us "heavenly things," as so eminent a part of our moral probation.

For to receive it thus is to receive it "as a little child;" and this is exactly that submission of the independent self-will to the will of God, which, as we have seen, *is* the central point of our probation.

It is, moreover, the harder just in proportion to the degree in which we are naturally tempted to think that we are entitled to be treated in a different way. That is to say, the possession, and even more, the consciousness of the possession, of high intellectual powers; the living, in great measure, for the exercise of these; the being used to apply them to the rigid examination of all propositions submitted to us before we admit their truth; the having conquered the lower affections, and through that conquest be-

come in great part intellectual beings ;—all this must expose men signally to the temptation of *not* receiving the message simply,—must make this eminently *their* trial,—the point of their probation in which the great question of submission or resistance to their Creator and Redeemer is practically decided. And this difficulty, or this strife, will be increased, if they have formed to themselves systems of morality and justice ; because they will necessarily be tempted to try the details of the message by their preconceived notions as to what, on their theory, befits the character and acting of the Supreme Ruler, and so to accommodate its revelations to what they feel assured is the true, and the just, and the befitting ; and the more firm and self-reliant is the man's spirit, the greater must be the struggle and the more fearful the risk. So that we may see that here must be, for those who in many respects are of the highest natures,—for those who have triumphed over the coarser allurements of animal appetite, and even over the subtler temptations of ambition, and the common love of power, and have reached the calmer air and wider prospects which await those who have scaled the heights of philosophy,—that *here* must be for such the very especial point of their trial ; that which is for every reasonable soul of man the question of questions, whether or no he will indeed seek for his salvation, and the restoration to him of the light of God's countenance in the one only way in which the Lord has offered it to him, and in which, therefore, only he can attain

to it; whether, in a word, he will believe when the Incarnate Son tells him of 'heavenly things.'

Now amongst these, as we have seen, our Lord gives a prominent place to His teaching concerning that mighty Sacrifice for man's sins which, when lifted up as the Serpent in the wilderness, He offered on the Cross.

And so surely we might expect that it would be; for if it has, as we have seen that it has, pleased God that a great part of man's probation should lie in his humbling himself to receive without doubt or question the message of his Maker, we might expect that his humility would specially be tested by his willingness to receive this central point of all that vast economy whereby he is to be restored to communion with his God. And experience undoubtedly confirms this expectation. For in this point of the revelation are gathered up all those truths against which unaided human reason has invariably most readily rebelled.

Always, wherever the intellect of man has been allowed to speculate on the possibility of this truth, have the same objections to its simple statement been reproduced; as,—that it supposes a change of purpose in the Unchangeable,—a harsh severity in the Father of all mercies,—an unjust acceptance of the punishment of the innocent for the guilty in the All-just,—anger and resentment, and the appeasing of such passions in Him in whom passions are not, nor can be; and that therefore all the multitude of expressions in Holy Scripture which declare the

Atonement, and the reconciliation, and the sacrifice for sins, must be explained to mean the reconciling estranged man to God by a vast scenic representation of that love in which he thus is won to put his trust.

Now all these objections may be, and have been, well answered in detail. It may be shewn that the revelation which seems to attribute to the Almighty these earthly passions, does but use, as it must use, for our instruction, the language of the earth, even as it speaks of the arm, and the eye, and the mouth of the Lord[e]. Again, it may be shewn that even our limited capacities can comprehend that it *may* be inconsistent with the relations of the awful Centre of all Justice to the reasonable creatures with whom His hand has peopled the heaven and earth, and all the countless worlds around us, that the guilty should be pardoned by a simple act of arbitrary mercy. And again, it may be shewn, that if an assurance so stupendous as that which may be read on the Cross of Christ was needed to enable man to believe in God's forgiveness of his sin, and so to reconcile him to God, that such an assurance could not be truly given unless the sacrifice and the Atonement made were real.

By these answers, and the like, the objections of which I spoke as at all times besetting the doctrine of the Atonement may assuredly be met; but the answer to them, to which I have sought to-day to

[e] See the Ordination Sermon preached by Professor Hussey, Dec. 23rd, 1855, on *The Atonement of our Lord Jesus Christ.*

lead you, meets the whole flow of these difficulties still higher in its course. For if the simple reception of God's message to you be a great part of your probation, these difficulties *must* exist, in order to provide for your trial; and if so, they are to be met rather by the docility of a humbled soul than by the skill of a practised intellect: and so the Word of God loves to represent this master truth. There the Cross of Christ is to the Jews a stumbling-block, and to the Greeks foolishness. It does contradict the preconceived notions of the worldly-wise, and the whole system of the self-righteous; and yet it is to them that believe, "Christ the power of God, and the wisdom of God."

So that here, my brethren, our practical conclusion becomes plain. It is not safe for us to smooth down by our refinements such difficulties as those presented to us by the great doctrine of the Atonement: in doing so we run great risk of trying to improve the message Christ has brought us from the Father, and of failing in our probation. We must take it in its simplicity. We must believe in it as little children. We must believe simply that Christ "bare our sins in His own body on the tree,"—and that by His stripes we "were healed[f]." We must believe that it is only "by the blood of Jesus" that we can "have boldness to enter into the holiest[g];"—that God "made Him to be sin for us who knew no sin[h];"—that "if any man sin, we have an Advocate with the Father,

[f] 1 St. Pet. ii. 24. [g] Heb. x. 19. [h] 2 Cor. v. 21.

Jesus Christ the righteous, and that He is the propitiation for our sins[i];"—that "by His own blood He entered in once into the holy place, having obtained eternal redemption for us[k]."

Infinite, believe me, is the peril of trifling, in the least degree, with the simplest statement of this master-doctrine. Through it, pre-eminently, the power of God works for man's conversion and renewal. To this truth, stated in its simplest form, the heart of man has ever yielded up itself. This truth, in its naked simplicity, has been the strength of missions, the converter of nations, and the true stay of every separate soul. Only the sight of Christ hanging on the Cross, the Sacrifice for man's guilt, can shew the curse and evil of sin; only that sight can shew God as "just, and the Justifier of him that believeth in Jesus." Any obscuration of this master-truth must rob the ministry of its strength, and the sinner of his hope.

There are times in the life of every man in whom convictions of sin are deep and real, when this truth only, in its most naked simplicity, stands between him and an infinite despair. It may not seem so to you now; but, depend upon it, it will seem so amidst the terrors of death and the realities of judgment. Then, when conscience has awoke indeed; when the remembered sins of years press heavily upon your shuddering soul; when the awful vision of God's infinite justice appals your shrinking spirit; and when the voice of your inmost being sighs

[i] 1 St. John ii. 1, 2. [k] Heb. ix. 12.

forth in broken accents, "O wretched man that I am! who shall deliver me from the body of this death?"—then, depend upon it, there is no refuge, there is no comfort, but in clinging closely with the simplest hold to the Cross of Christ, and believing with the most child-like apprehension in His death for THEE. That is no time for subtleties and metaphysics. "I thank God, through Christ Jesus my Lord,"—*that*, and that only, will stand in that awful hour! No wonderful display of heroic virtue, no scenic representation intended to assure thy soul, will then bear up thy soul. If God have mocked thee once by an apparent sacrifice to reassure thy heart, how canst thou trust His perfect truth in that crisis of thy terror? Only in the marvellous truth of Christ's death *for thee*,—of His bearing *thy sin* in His own body on the tree,—canst thou then find rest. Oh, then, trifle not with the simplicity of this master-truth! Meet the difficulties which oppose its reception by earnest prayer for grace, and the crying of your soul for its enlightenment. Meet the subtleties of the Tempter with the simplicity of the Gospel. And when the sophist whispers to thee his objections to the simple truth of Christ's Atonement, remember that it is *God's* message to thee; and that to strive to mend it, is to disbelieve its truth,—and that to disbelieve its truth, is to throw away thy soul.

SERMON VIII.

THE DOCTRINE OF THE ATONEMENT.

BY

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1 Cor. xi. 26.

As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

These words direct our thoughts to "the Lord's death," as though it were the very central point in the Christian scheme. And it is so. All the great facts of the Gospel converge to it, or diverge from it. The Incarnation was in order to it[a]; the Resurrection pre-required it; the Ascension, the Session at the Father's right hand, the gift of the Holy Ghost received by Christ to be by him dispensed to his Church,—all these were rewards consequent upon it[b]. Under the Old Testament, the Law, throughout its whole course, had shadowed it forth, darkly indeed, but, as we now see, most significantly, in its endless sacrifices, with the blood of guiltless animals perpetually flowing; and the prophets in their predictions had given it a marked prominence, foretelling it in express words, in some instances with the clearness and precision and minuteness of detail of history. Our Lord, as he evidently kept it habitually in his own thoughts, so at times he directed the thoughts of his disciples to it, and taught them to look forward to it as the

[a] Heb. ii. 14. [b] Phil. ii. 9, &c. Heb. xii. 2.

great end for which he had come down from heaven. And when at length it was on the eve of being accomplished,—the very night preceding,—he instituted the sacrament of his Supper to be a perpetual memorial of it; that therein his servants might, age after age, both declare their own confession of it, and also hand on the confession to others, till he should come again. His Apostles in their turn put it, with all the infamy of the circumstances attending it, in the forefront of their preaching, glorying in what the world accounted their shame, and regardless of the obstacle which they thereby raised against the reception of their doctrine.

And the Church, since, has kept up the memory of it in all possible ways, not only commemorating and confessing it in the Lord's Supper, but weaving it into her Liturgy, commemorating it in her sacred seasons, nay, even stamping the symbol of it materially and visibly in every land in which she has obtained a footing; insomuch that, if Christianity should be abjured by any nation which once confessed it, traces of this article of its former faith at least would survive for ages.

And what was there in "the Lord's death," which should make it a matter of such vast moment? Was it, that it was an exhibition of heroic constancy and endurance; the consummation of a life, spent in obedience to the laws of God, and in unceasing labours for the good of

men; the greatest moral act ever done on earth? Was it, that it was a seal set to our Lord's teaching, a voucher to the world for his truth and uprightness? Or was it, over and besides these, a propitiation for sin? a means of procuring remission? of removing God's displeasure against man, of reconciling man to God? In one word, was it an atonement,—THE ATONEMENT,—that great and mysterious act, which was to set God and man at one once more; to take away the sin of the world, to break the power of Satan, to send forth the prisoners from their prison-house; and thus every way to undo the ancient curse, which our first parents, as we have read this morning, drew down upon themselves and their posterity?

Questions, which, as these, refer to the most elementary truths of Christianity, might seem unworthy to be asked in this place. Yet even the most elementary truths have need at times to be taken down, as it were, from the shelf on which they have rested undisturbed for ages, and examined, though it be only to be replaced with greater confidence than before[c]. This would seem

[c] Not that the doctrine of the Atonement, though held by the Church unfaulteringly, has been wholly undisturbed. It was first assailed by Abelard in the twelfth century; again by Socinus in the sixteenth; and, in this country, by Priestley and others of his school in the eighteenth. If the Church has held it then for the last thousand years, it has not been in ignorance of the objections which men of acute minds have been able to bring against it, but, after scrutiny, in spite of them.

to be the case with the doctrine of the Atonement at this juncture. Questions have been moved on the subject. Doubts more than hinted as to the soundness of the teaching which, for the last thousand years, the Church has taught respecting it. And it becomes necessary therefore to re-examine the grounds on which our faith is based. This with God's help I propose to do.

But in doing so, I shall studiously endeavour to avoid all personal reference, and aim simply at setting forth the truth, as it is delivered to us in the word of God, and as it has been received by the Church. This, if it be done in a right spirit, with an eye to God's glory, with charity to man, and with a lively sense of the gravity and importance of the subject, is for the most part the most effectual way of counteracting error. At any rate, it is that which best befits the place and the occasion on which we are met together. We are here, not to listen to invectives, whether avowed or insinuated, against our brethren, but to have the great truths and duties of our holy religion urged home upon our consciences, that, being each one stirred up by way of remembrance, we may press forward the more earnestly and stedfastly along that way to life, which our divine Master has marked out for us to walk in.

The word Atonement is commonly understood in two distinct but kindred senses. It is either, according to its received etymology, "at-one-ment,"

the becoming or the making at one of those who before were at variance,—and this is equivalent to reconciliation; or it is that by means of which such at-one-ment or reconciliation is brought about. Only it is to be observed, that, as we now use it, it always seems to imply a grave offence on the part of one of the parties, which offence has been the cause of the estrangement; and it is in the removal of the displeasure occasioned by this offence in the other party that the atonement consists. This is the ordinary and popular sense of the word at the present day; and it is in this sense that it is ordinarily and popularly used when Christ is spoken of as our atonement. Is it rightly so used? This is one very principal question in the matter before us. And if it be answered in the affirmative, or indeed whether in the affirmative or in the negative, as long as the word atonement is used in any sense, another not less important follows upon it immediately, In what way did Christ make atonement for us?

These questions I shall proceed to consider, with God's help; and I conceive, that the simplest and most satisfactory way of doing so will be to enquire,

I. What was the aspect of the two parties,—God and man,—towards each other antecedently to the interposition of Christ? (Let me be allowed for the present to use this word, interposition, without resting upon it.)

II. What was the change produced in that aspect by Christ's interposition?

III. By what act, or course of action, on Christ's part, was this change produced?

Before entering upon the subject, however, there is one very important point to which I must call your attention; though I confess, it cannot but sound strangely to be even mentioned in this place. It is, that we must be content to take Scripture for our guide, and to follow it implicitly, whithersoever it may lead us; even though in so doing we may be conducted to conclusions which contradict not only our preconceived notions on particular subjects, but our natural sense of what is fit or unfit, right or wrong, generally.

The question is simply this: Is Scripture the word of God? If it is, it is in accordance with the dictates of the highest reason and the truest wisdom to bow to it implicitly. The subjects on which it treats are, many of them, subjects of which we can know nothing except in so far as God is pleased to reveal them to us; and even so, our power of apprehending them is for the most part far short of the truth. We may use correct formulæ, and use them correctly, and yet how little do we, nay often can we, appreciate their power and significance! Only, they will attain the highest place in this school, not whose intellects have the greatest reach and the largest grasp, but

whose minds and wills are most thoroughly under the influence of the Holy Spirit. "Blessed are the pure in heart, for they (and they only) shall see God[d]."

But all this, it will perhaps be said, is beside the purpose. It is not denied, that Scripture, as a revelation from God, has a claim upon our unreserved and most entire acquiescence; and that there can be no appeal from it. All that is contended for is, that, in interpreting Scripture, we must be guided, among other things, by that "moral sense" which God has implanted within our breasts, and with which Scripture, rightly understood, cannot be at variance. But who does not see, that this is to give with one hand and take away with the other? What does it signify, whether we set Reason on the throne avowedly, and put the crown on its head and the sceptre in its hand, and make Scripture do homage to it with the rest of its vassals; or whether we let Scripture still wear the paraphernalia of royalty, but make it a puppet in the hands of Reason?

Nothing, indeed, is more true, than that the witness of all the witnesses which do testify of

[d] "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Matt. xi. 25, 26. Compare also 1 Cor. i. 25—31.

God, whether his word, or his providence, or his works, and in those works, first and foremost, man, both physically and morally, is one. They all agree together; they are in perfect harmony. But when we are told of man's "moral sense," or "moral nature," let us be sure that we understand what is meant. Is it that moral sense, or moral nature, which man had before he fell, while he was as yet upright, while he as yet knew not to distinguish between good and evil, because in truth he knew good only? If this be it, and we can ascertain it, no doubt we may safely trust it, so far at least as its capacity reaches, for it was the very image of God expressed in man, so far as man was capable of expressing it. But if it be the moral sense, or moral nature, which man has had since the fall; how shall we be safe in trusting to a rule, which has accommodated itself, in various countries and in various ages, to the most monstrous and discordant notions of the Deity and his actions, as well as of what is right and wrong, fit and unfit, in human conduct[e]?

[e] "True, as is urged, since reason is a gift of God, it will not conflict with his other gift, revelation or faith. But, then, what reason? Reason such as Adam had it, before the fall, unwarped by prejudices, unswayed by pride, undeafened by passions, unallured by self-idolizing, unfettered by love of independence, master of itself because subdued to God, enlightened by God, a mirror of the mind of God, reflecting his image and likeness after which it was created; a finite copy of the perfections of the Infinite? Truly, no

No; there are but two alternatives. Either deny Scripture to be a revelation from God, and then work out a system of your own, on whatever principles you judge best; or acknowledge it to be a revelation from God, and then follow it implicitly; using indeed all helps for ascertaining its meaning, but if, with all these, it is still at variance with your moral sense, not bending it to your moral sense, but regulating your moral sense by it.

But it is time that we proceed, with Scripture as our guide, to consider the first of the three questions which I marked out.

I. What was the aspect of man towards God, and of God towards man, antecedently to the interposition of Christ?

That there was an estrangement between them, is implied in the very term, Atonement, take it in what sense we may. The question is, Was it man who was alienated from God, or God who was displeased with man, or was it both?

one would demur to the answer of such an oracle as this. A work of God, which remained in harmony with God, must be in harmony with every other creation of God; for both would be the finite expressions of the one Archetype, the Mind of God. But that poor blinded prisoner, majestic in its wreck, bearing still the lineaments of its primæval beauty and giant might, yet doomed, until it be set free, to grind in the mill of its prison-house, and make sport for the master to whom it is enslaved; this, which cannot guide itself, is no guide into the mind of God." Dr. Pusey's Sermon, "All Faith the Gift of God," p. 16.

1. The first of these at any rate was the case, and I need not stay to prove it; as I am not aware that it is denied, how far soever the extent of the alienation is from being realized, often indeed from being acknowledged. Man had sinned against God, and according to that unfailing law of his nature, whereby he hates whom he has wronged, his heart was estranged from his great Benefactor. The effect of sin upon the sinner in this respect is pourtrayed to the life in the history of the first sin, as this morning's lesson has set it before us: "They heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." In their state of innocence, doubtless, they would have hastened forth to receive and welcome with grateful and reverent affection their heavenly visitant. But now fear and distrust have taken possession of their breasts. "What have we to do with thee? Art thou come to torment us before the time?" This was the language of their hearts. And it has been the language of every man's heart by nature since that day. Here then was one party, at any rate, who needed to be wrought upon, to be won back, to be changed.

2. Shall we say that he was the only one? that the estrangement was all on his side, not on God's in any wise? and that all that was needed, conse-

quently, was simply to dispose him to return? that the atonement, in one word, was nothing more than the reconciling of man to God, in the ordinary sense of that phrase? We must take heed what we say, for we are now entering upon a region, in which, however natural reason might afford us some glimmerings of light, (and some it certainly does,) we can then only walk in safety, when we hold the lamp of God's word to our feet, all the way as we go.

Scripture then, with a harmony and uniformity which pervade its whole volume, exhibits God under two distinct but perfectly consistent aspects towards his sinful creature; and the character of the divine Being which it thus presents to us, (especially if we bear in mind the people, to whose literature it belongs, and realize to ourselves the conceptions of the Deity prevalent among the most enlightened nations of heathendom,) is not the least among the many internal evidences of the divine origin of that wonderful Book. What are these aspects?—On the one hand, that of a sovereign, who will not suffer his moral laws, any more than, as experience tells us, he will suffer his natural laws, to be broken with impunity. On the other hand, that of a father, who loves while he chastises; who in the midst of judgment remembers mercy; who, at the very moment that he banishes the offender from his presence, "doth

devise means, that his banished be not expelled from him[f]."

These then are the two aspects under which Scripture exhibits God to us.

Now let us look at them somewhat more closely: and first, at that one which represents God as a sovereign, who will not suffer his laws to be broken with impunity. What is the unvarying testimony of Scripture on this point? Is it not, that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men[g]?" Is it not, that man's "iniquities separate between him and his God, and that his sins hide God's face from him that he will not hear[h]?" Nay more; is it not, that since the fall the whole race of mankind has been subject to God's displeasure, so that we are "by nature children of wrath[i]," and "the wrath of God abideth[k]" on us from our birth, till it is removed in the way which his love (which where judgment abounded did yet much more abound) appointed?

Now surely the obvious meaning of this testimony is, that, as man's sin has estranged man from God, so likewise has it estranged God from man. God is displeased with man; he is angry with him; he has broken off that gracious communion with him, which he once vouchsafed to him; he has

[f] 2 Sam. xiv. 14. [g] Rom. i. 18. [h] Isaiah lix. 2.
[i] Eph. ii. 3. [k] John iii. 36.

driven him forth from his presence; and yet with all this, as I said before, and over and beneath and around it all, there is a boundless and unfathomable expanse of love, devising a remedy, providing a remedy, offering the remedy so devised and so provided, and enabling, but not compelling, man to avail himself of it.

Who does not feel that almost every word that has been here spoken touches upon some deep mystery, of which we can know nothing certain, except in so far as God has been pleased to reveal it, and which, even when it is revealed, is still encompassed with darkness, except only where the light from God's word shines upon the path! And yet, what an exalted idea does it give of God, both of his character and of his ways with man! how entirely in harmony with what we gather concerning him, in both respects, from the natural world; and at the same time how infinitely beyond the conceptions which man ever attained to by unassisted reason!

But is it not unworthy of God, to conceive of him as though he were subject to human passion, and capable of the changes and fluctuations to which man is liable; now angry, now laying aside his anger; now taking vengeance upon those who have offended him, now pitying, pardoning, receiving back into his favour?

Here again we must take heed what we say. When we speak of God, we speak of him "who dwelleth

in the light which no man can approach unto, whom no man hath seen or can see." All we know of him, or can know, is what he has himself been pleased to reveal to us. And when he does in any wise reveal himself to us, it must needs be, by stooping down to our capacities, (as we ourselves do to those of little children, if we may use the comparison without irreverent disparagement,) expressing himself in our language, exhibiting himself to us by analogies drawn from the only rational beings of which we have any knowledge,—ourselves,—and yet those, be it remembered, furnishing solid ground for analogies, in that they were framed originally in his own image and after his own likeness.

There are then two opposite errors against which we have need to be on our guard: on the one hand, lest, when God is pleased in his wondrous condescension to speak to us of himself and his ways, we should think of him as though he were such a one as ourselves; a sea now agitated by storms, now calm and tranquil; a sky now overcast with clouds, now serene and bright: on the other hand, lest, philosophising about the Divine nature, and presuming to soar beyond the region which Scripture has opened to us, we be scathed in the attempt, and so fall into the lowest depths of atheism, renouncing the belief in a Being who concerns himself with human affairs or human conduct, or even in a Personal God!

When Scripture does speak to us of God in human thoughts and in human language, let us be sure that it has a meaning. When it describes him as angry with the wicked, as rendering vengeance to his adversaries, as laying aside his anger, as being propitiated, appeased, as forgiving, as receiving back into his favour, let us be sure that these are not empty words, mere figures of speech, but that they are intended to inform us, that as men act when they are under the influence of the passions or emotions which these phrases indicate, so He, who is raised infinitely above the region of passion or emotion, acts towards those who transgress his most righteous laws, or, having transgressed them, return with penitent and contrite hearts, in the way which he has prescribed.

II. And now bearing this view of God and his dealings with us in mind, let us proceed to consider the change which was produced in the aspect of man towards God, and of God towards man, by Christ's interposition.

And here we must invert the order pursued under the former head. For whatever movement there was towards reconciliation was from God in the first instance: and indeed even the movement on the part of man is from God also. God not only of his own accord and free mercy goes forth to meet his prodigal child, but he puts it into his child's heart to arise and return. Nay and more; the very interposition of Christ, by which the re-

conciliation is produced, even this was from God also. For while, on the one hand, it is expressly said, that "Christ loved us, and gave himself for us[l];" so teaching us, that whatsoever our great Redeemer did in this matter, he did freely and of his own choice; on the other, it is said, not less expressly, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life[m];" and that "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins[n];" so teaching us, that, while without Christ's interposition he did not see fit to lay aside his displeasure and to receive us back to his favour, still it is to his love, and to the Son's, as flowing from his and ever one with his, that we are indebted for Christ's interposition.

And now I perceive that I have more than half anticipated what was to have been said, as to the change produced by this love in the aspect both of God towards man, and of man towards God. The two parties are set at one again. The estrangement is removed. The alienation is done away. The enmity is converted into friendship. God, on his part, lays aside his displeasure; he passes by the transgression of his sinful child; he forbears to impute iniquity; in one word, he

[l] Gal. ii. 20. So Gal. i. 4. Eph. v. 2. Tit. ii. 14.
[m] John iii. 16. [n] 1 John iv. 10.

forgives. Man, on his part, where at least there is the will to avail himself of God's wondrous grace, arises and returns to his Father in the way which God has marked out for him; and thus becomes, individually, a partaker of that bounty which is freely offered to the whole race.

But in speaking thus of the change which passes upon man, in his aspect towards God, I must remind you, that I have in reality travelled beyond the strict limits of my subject. The return of man, individually, towards God, though the effect and the end of that work of Christ by which he made atonement, is yet immediately the work of another Agent. It was Christ's office to turn away God's displeasure; to make reconciliation for iniquity; to procure remission of sins: it is the Holy Spirit's office to dispose man, individually, to avail himself of this grace. And as these offices are distinct, though intimately connected, it is of consequence to us to bear in mind their distinction.

But there are those who would make this turning of man to God not only a part of the atonement, but the whole; as though all that Christ has done for us has been to dispose us to forsake our sins and lay aside our enmity. And they appeal, (I am referring here to the common Socinian argument,) with some degree of confidence, to what they assert to be a fact, that it is no where said in Scripture that God is reconciled to

us by Christ's interposition, but that we are every where said to be reconciled to God.

Now there is enough of truth in the assertion, though not unmixed with untruth, to give plausibility to the argument; which indeed might be made more plausible still, by the assertion, which is perfectly true, that the word "atonement" occurs but once in our version of the New Testament, and then as the translation of *καταλλαγὴ*, (evidently in the sense of at-one-ment,) in a passage in which the Apostle is expressly speaking not of God's being reconciled to man, but of man's being reconciled to God[o].

But the argument, however plausible, will not bear to be tested.

For, in the first place, though it is literally true, that, wherever in the New Testament the reconciliation between God and man is expressed by the word *καταλλάσσω* or *ἀποκαταλλάσσω*, the phrase used is, "to reconcile man to God" or what is equivalent to it; yet there are other passages, in which another phrase is used, which can imply nothing else than (using the English word *reconcile* in precisely the same sense) "to reconcile God to man;" literally, to propitiate God; to procure his favour; to turn away his displeasure. Thus, God is said to have set forth Christ as an *ἱλαστήριον*, through faith in his blood[p]; (or rather, through his blood, to be made available by faith;)

[o] Rom. v. 11.

[p] Rom. iii. 25.

where, in whatever sense we understand the word *ἱλαστήριον*, whether as a mercy or propitiatory seat, or a propitiatory sacrifice, or a propitiator, the passage can imply nothing less than that, through the blood of Christ, God is propitiated towards man; he views him with acceptance; his anger is turned away from him. That God is represented as the moving cause in the proceeding, can make no difference. The case is simply that, which has been already adverted to, of a father displeased with his offending child, but still yearning over him with an affection that outruns his displeasure, and rests not till it has devised the means whereby he can receive him back consistently with other considerations; whereby, in one word, to pass from man again to God, and to take up the very words which the Apostle uses, "he can be just, and at the same time the justifier of him which believeth in Jesus."

So in another place it is said of our blessed Lord, "that it behoved him to be made in all things like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining unto God, *εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ*[q]." And what is this but to propitiate God in respect of sins; to cover, hide, sins, as it were, from his view[r]; to prevail with him, as

[q] Heb. ii. 17.

[r] In the Septuagint, *ἐξιλάσκομαι* is the ordinary translation of כִּפֶּר, tegere, e conspectu removere. Compare Ps. xxxii. 1, 2. כְּסוּי חֲטָאָה, *ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι*, and Rom. iv. 7, 8. where it is quoted by St. Paul.

it were, to put them out of his sight, to remember them no more; in one word, (to use the very terms by which our translators have rendered the Greek phrase here, and the almost identical phrase *ἐξιλάσασθαι τὰς ἀδικίας*, where it occurs in the book of Daniel[s],) to make reconciliation for iniquity; to reconcile God to man, so that, consistently with his other perfections, or the rule which he has prescribed to himself, he may be able to forgive sins?

Once more: St. John, in his first Epistle, twice says of our blessed Lord, that he is *ἱλασμὸς περὶ τῶν ἁμαρτιῶν ἡμῶν*[t], "a propitiation for our sins," our "sin-offering," (as *ἱλασμὸς* is translated in Ezekiel xliv. 27.) our offering "of atonement" (as it is translated in Numbers v. 8. *ὁ κριὸς τοῦ ἱλασμοῦ*[u],) which surely by the very force of the term implies the propitiating of God towards us, the turning away of his anger, the procuring of forgiveness at his hands, as indeed the context of the former passage

[s] Dan. ix. 20. [t] 1 John ii. 2. and iv. 10.

[u] Ἱλασμὸς is used Amos viii. 14. for אָשָׁם, which, though rendered "sin" in our version, seems to have been understood by the LXX as "trespass offering;" for חַטָּאת "sin-offering," Ezekiel xliv. 27; for כִּפֻּרִים "atonement, expiation," Numbers v. 8. *πλὴν τοῦ κριοῦ τοῦ ἱλασμοῦ, δι' οὗ ἐξιλάσεται*, "the ram of the atonement," E. V.; for סְלִיחָה "forgiveness," Ps. cxxix. 4. and Dan. ix. 9. In 2 Mac. iii. 33. we have *ποιουμένου δὲ τοῦ ἀρχιερέως τὸν ἱλασμὸν*, "as the High Priest was making an atonement." E. V. These are all the places in which ἱλασμὸς occurs in the Old Testament or the Apocrypha. Ἐξιλασμὸς occurs more frequently. As instances, see Ezek. xlv. 19. where it signifies "sin-offering." Levit. xxiii. 27, 28. and xxv. 9. where we have Ἡμέρα ἐξιλασμοῦ, "the day of atonement." See also Ecclus. v. 5, 6. and 2 Macc. xii. 46.

at least abundantly shews: "My little children, these things write I unto you that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, (the sinless One): and he is the propitiation for our sins;" not only the priest to intercede, but the sin-offering which is to render his intercession effectual.

Surely then, however the case may be with regard to the words καταλλάσσω and ἀποκαταλλάσσω, yet, with these terms before us as applied to Christ, ἱλαστήριον, ἱλασμὸς, ἱλάσκεσθαι, we need have no scruple in using the language of our second Article, and speaking of God as reconciled to man. If it is not the language of our version, it is of the original; and yet indeed it is the language of our version also,—in the New Testament in one instance, that just adduced, (Heb. ii. 17.) and in the Old Testament in many instances, for there ἐξιλάσκεσθαι[x] is repeatedly rendered by "to reconcile," and whom can it designate as the party reconciled but God?

I fear I have already dwelt too long on this point. I will but add one other consideration. What if the very expressions, "If when we were enemies we were reconciled (κατηλλάγημεν) to God by the death of his Son[y];" "God was in Christ re-

[x] See Lev. vi. 30; viii. 15; xvi. 20. 2 Chron. xxix. 24. Ezek. xlv. 15, 20. Dan. ix. 24. Ἐξιλάσκεσθαι is the word used by the LXX. Ἱλάσκεσθαι, with them, seems to be always used passively, in the sense of *to be made propitious, to forgive.*

[y] Rom. v. 10.

conciling (καταλλάσσων) the world unto himself;" "We pray you in Christ's stead, be ye reconciled (καταλλάγητε) to God[z];" and others similar to them; though they are brought forward as proofs that the reconciliation between God and man consists in man's returning to God, not in God's being rendered propitious to man, do in effect refer to the latter, and not to the former, do in effect imply, to use the word reconciliation according to the usage of the present time, that God is reconciled to man?

That they do so in every instance, will, I think, be plain to any one who fairly considers the context[a]. Let one example serve for all: "God was in Christ, reconciling the world unto himself," κόσμον καταλλάσσων ἑαυτῷ. But it can never be said of the world, of the whole race of mankind, that they turned to God, putting away their sins, laying aside their enmity. Numbers, blessed be his name, have done so, and will yet do so; but the world has not, and will not. What then is meant when it is said, that God did reconcile the world unto himself? Let the Apostle's next words declare, "not imputing their trespasses

[z] 2 Cor. v. 19, 20.

[a] 2 Cor. v. 19. Καταλλαγὴ occurs Rom. v. 11. Rom. xi. 15. (where καταλλαγὴ is opposed to ἀποβολὴ, and in the next verse is taken up again as πρόσληψις.) 2 Cor. v. 18, 19.—Καταλλάσσω, Rom. v. 10. &c. 1 Cor. vii. 11. 2 Cor. v. 18. &c.—Ἀποκαταλλάσσω, Eph. ii. 16. Col. i. 20, 22. These are all the passages in the New Testament.

unto them." Herein was the reconciliation of man to God. God did not impute to man his sins. He forgave him; He was propitiated towards him; He opened out a way of access to him[b]; in one word, He was reconciled to him.

[b] So St. Peter expresses it, 1 Pet. iii. 18. "Christ also hath once suffered for sins, the just for the unjust, that he might *bring us to God*," ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ; with which compare Rom. v. 1, 2. "Being justified by faith, we *have peace* with God, through our Lord Jesus Christ, by whom also we have *access*, by faith, into this grace wherein we stand," δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν. And this "peace" and this "access" are intimately connected with the κατηλλάγημεν, καταλλαγέντες, and καταλλαγὴ of the following verses (10 and 11). The order in fact would seem to be this, first Justification, v. 1; then Peace, equivalent to Reconciliation, v. 1. and verses 10 and 11; then Access, v. 2.

To my own mind the sense of καταλλάσσω and its kindred words, in every passage in which the reconciliation of man to God is spoken of, is so clearly that for which I have contended, that I have not thought it desirable to distract the attention by referring to the usage of these words, or others like them, in other places. Bishop Pearson (on the Creed, Art. x.) adduces 1 Sam. xxix. 4. Mat. v. 23, 24. and 1 Cor. vii. 11. In the two former the word is διαλλάσσομαι. See also Magee on the Atonement, Disc. i. p. 17, 18.

In Ecclesiastical Greek, the word καταλλαγὴ signifies the reconciliation of an offender to the Church and his restoration to communion, consequent upon the removal of the censures which he had incurred; which, according to the modern usage of the word "reconcile," is equivalent to the Church's reconciliation to the offender, and her receiving of him back again to her communion. "Can. xlv. Cod. Eccles Afric. "Ωστε τοῖς σκηνικοῖς καὶ μίμοις, καὶ τοῖς λοιποῖς τοιουτοτρόποις προσώποις, ἢ ἀποστάταις, μετανοοῦσι καὶ ἐπιστρέφουσι πρὸς τὸν Θεὸν, χάριν ἢ καταλλαγὴν μὴ ἀρνεῖσθαι." On which Zonaras thus comments. "Καταλλαγὴν, τὴν λύσιν τῶν ἐπιτιμίων λέγει· λύεται

But does not the same objection lie against the idea, that the world, the whole race of mankind, is forgiven, which was raised just now against the idea of the world, the whole race of mankind, forsaking their sins, and turning to God? No, in no wise. Here is that great truth most emphatically expressed in Scripture, most faithfully reflected in the formularies of the Church of England,—though denied by some who bear the Christian name, and often very imperfectly realized by others,—that Christ died, not for the elect only, for those who avail themselves of his salvation, but for the whole world[c]. Not one child of Adam but was interested, and is, and will be, interested

γὰρ τοῦ δεσμοῦ ὁ ἐπιτιμηθεὶς, ὅτε συνίδῃ ὁ δεσμήσας αὐτὸν ὡς καταλλαγέντος αὐτῷ τοῦ Θεοῦ διὰ τῶν ἐπιτίμιων." Suicer in καταλλάσσω, Καταλλαγή.

[c] John i. 29. The Lamb of God which taketh away the sin *of the world.*

1 John ii. 2. He is the propitiation for our sins: and not for ours only, but also for the sins of the *whole world.*

John iv. 42. We know and believe that this is indeed the Christ, the Saviour *of the world.*

1 John iv. 14. We have seen and do testify, that the Father sent the Son to be the Saviour *of the world.*

John iii. 17, 18. God so loved the *world*, that he gave &c. For God sent not his Son into the world to *condemn the world*, but that the *world* through him might be saved.

1 Tim. ii. 4. 6. Who will have *all* men to be saved, &c. Who gave himself a ransom for *all.*

2 Cor. v. 15. If one man died *for all*, &c. and *that he died for all*, that they which live, that is, who avail themselves of his death, should not &c.

in his atonement. Whether this or the other individual takes advantage of that interest, is wholly another matter.

Here then we may close the second division of our subject. Under the first, we considered the aspect of the two parties, God and man, towards each other, prior to Christ's interposition. Under this, we have considered their aspect towards each other, since, and in consequence of the same. And we have seen, on the one hand, that God is reconciled to man, is propitiated towards him, that his anger is turned away from him, that he no longer imputes his trespasses to him: on the other, that man is reconciled to God, not in that he has laid aside his enmity, though yet this he must do, and God graciously affords him all possible aid to do it, "preventing him that he may have a good will, and working with him when he has that good will;" but in that God hath opened out a way of access to him, removing the barrier which interposed, even forgiving him all trespasses, and blotting out the handwriting that was against him[d].

III. It remains that we consider, in the third place, the means by which this gracious change in the aspect of God towards man, and of man towards God, was brought about; by which the dark earth-born clouds which had gathered round the world, and brooded over it, and shrouded it

[d] Col. ii. 13, 14.

in gloom for four thousand years, were pushed aside, and the bright beams of eternal love streamed once more upon it, as it had done in Eden, with undimmed splendour.

It was that eternal love itself which pushed them aside. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He loved it, not only so as to take pity on its dark, and dreary, and cheerless condition, but to rescue it at *such* a cost. He gave his only-begotten Son.

And that only-begotten Son so loved it, that of his own free choice he came forth from the bosom of the Father, with whom he had dwelt, loving and beloved, from all eternity; and united himself indissolubly to the creature whom his hands had made; taking upon him his nature, but without its sinfulness, that he might bring him back to God, and present him holy, and unblameable, and unreproveable before him, no longer the object of his just displeasure, but of his unmitigated love. Thus was "God in Christ reconciling the world unto himself, not imputing their trespasses unto them."

But have we said all when we have said this? Did the condescension of our adorable Redeemer stoop no lower, (though that indeed was to stoop from heaven to earth,) than to become man? Yes, it stooped lower still. It stooped first from

heaven to earth, and then from earth to that unseen darksome region of the dead, to which all who ever sprang from the loins of Adam, two only excepted, are gone down, or shall do[c]. It was for this very end that he became man. The first descent was in order to the second. For had he stopped short at the first, he would have failed, according to that immutable rule which God had prescribed, to accomplish the end for which he had descended so far.

For this is the uniform and unvarying testimony of Scripture, throughout its whole volume, (and herein lies the answer to the question at this moment before us,) that it was *by dying* that Christ made atonement for us. Under the Old Testament, wherever, whether in type or in prophecy, the coming Messiah was foreshadowed with special reference to his work of reconciliation or atonement, it was always in connection with his death. The Law, which the Apostle to the Hebrews tells us was framed with express reference to the Gospel, (insomuch that it might be truly called the Gospel in symbol,) the Law knew no other mode of reconciling man to God, or of

[c] I am not of course referring to the case of those who shall be found alive at Christ's coming. St. Augustine (De Civ. Dei, xx. 20.) supposes, that even these will pass through death in order to the change which the Apostle speaks of: which yet seems hardly reconcileable with 1 Thess. iv. 15, &c. and 1 Cor. xv. 51.

propitiating God to man,—of turning aside God's anger, and procuring forgiveness,—than by the shedding of blood. "For the life of the flesh," such was God's message to the Israelites, "the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls, ἐξιλάσκεσθαι περὶ τῶν ψυχῶν ὑμῶν. For it is the blood that maketh an atonement for the soul, τὸ γὰρ αἷμα αὐτοῦ ἀντὶ ψυχῆς ἐξιλάσεται[f]." And yet thoughtful men must have felt, one would imagine, even in the midst of those sacrifices, and more and more so as the intimations of Gospel truth accumulated in successive revelations, that a worthier victim and a costlier blood were indicated.

And if from the symbolical language of the law we pass on to the literal predictions of prophecy, the same image again rises to view; while at the same time (so intimate is the harmony between the two) the predictions of the latter are continually expressed in terms borrowed from the language of the former. "All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was cut off out of the land of the living; for the transgression of my people was he stricken. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured

[f] Lev. xvii. 11.

out his soul unto death; and he was numbered with the transgressors, and he bore the sin of many, ἁμαρτίας πολλῶν ἀνήνεγκε," he was their ἱλάσμος, their sin offering, to use St. John's words, "and made intercession for the transgressors," he was their Advocate with the Father.

One might say indeed, that prophecy under the Old Testament expired with a prediction of Christ's atonement upon its tongue. It was the prediction of the Jewish high priest, "It is expedient for us that one man should die for the people, and that the whole nation perish not,"—a prediction little understood by him who uttered it, but pregnant with deepest significance, as that inspired commentary upon it testifies, "This spake he, not of himself, but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad[g]."

When the Baptist entered on his ministry, the connecting link between the Old Testament and the New, he took up the same strain; and on the very first occasion on which he recognised Jesus as the Messiah, he pointed him out in terms significant both of his death, and of the atonement, or propitiation, which he was to make by his death: "The Lamb of God, which taketh away the sin of the world[h]."

[g] John xi. 50—52.

[h] John i. 29.

Our Lord himself spake the same language; not frequently indeed, but as occasion offered, and then in the plainest and most distinct terms. On one occasion, while on his way to Jerusalem for the last time, he took his disciples apart, and disclosed to them the sufferings which, with unswerving steps, and with a constancy which would have won the world's acclamations in one of its own heroes, in the full knowledge of all that awaited him,

> "quæ sibi barbarus
> "Tortor pararet,"

he was advancing to meet. As yet, however, no mention had been made of the object of those sufferings. But an incident occurred to draw it forth; the ill-timed and unseemly request of an ambitious mother, and the indignation of the disciples consequent upon it. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many, λύτρον ἀντὶ πολλῶν[i]." Here then was disclosed not only that he had come to die, but the end for which he had come to die; even to accomplish that in behalf of his

[i] Matt xx. 17—28.

people, which David, in nearly the same words, had passionately and vainly expressed the wish that he might have been able to do in behalf of his unworthy son; "O my son Absalom, would God I had died for thee!" Τίς δῴη τὸν θάνατόν μου ἀντὶ σοῦ; ἐγὼ ἀντὶ σοῦ Ἀβεσσαλὼμ, υἱέ μου, υἱέ μου[k].

Another occasion on which our Lord pointedly declared the object of his approaching death, was the institution of the sacrament of his Supper; an ordinance, as I have already remarked, designed to serve for a perpetual memorial, even till his second coming, of that event. "This is my body," he said to his disciples, "which is broken for you;" "This is my blood of the New Testament, which is shed for many for the remission of sins." As then it was in procuring remission of sins for us that our Lord's atonement consisted, so it was by shedding his blood for us, by dying for us, that that remission was obtained.

If now we pass on to the teaching of the Apostles, as exhibited in their Epistles, when that great event had been accomplished, towards which the Law and the Prophets, the Baptist, and our Lord, had pointed with one consent, we find the subject which we are considering, under whatever light we view it, whether as the reconciliation of man to God, or of God to man, or the propitiation of God towards man, or the turning

[k] 2 Sam. xviii. 33.

away of God's anger from man, or the forgiveness of man's sins, associated with the death of Christ, and represented as effected through that; and all this with a clearness, a precision, a frequency, and an emphasis, which, while they place the doctrine beyond the reach of doubt, shew at the same time the unspeakable importance which the sacred writers attach to it. It is in fact the sun of the Christian system; whose light if it were to be extinguished, the whole would be left in darkness.

But let me instance this in some particulars: Is this blessing of which we speak described as the reconciliation, καταλλαγὴ, of man to God? "When we were enemies, we were reconciled to God *by the death* of his Son[l]." Is it described as the reconciliation of God to man? "God hath set forth Christ a propitiation, ἱλαστήριον, *through his blood*[m]." Is it spoken of as the bringing of us nigh to God, the giving of us access to God? "Now in Christ Jesus, ye who were once afar off have been made nigh *by the blood* of Christ[n]." Is it represented as a state of peace following upon a state of enmity? "It hath pleased God by Christ to reconcile all things to himself, having made peace *through the blood* of his cross[o]." Is it set forth as connected in the closest manner with forgiveness, remission, justification, redemp-

[l] Rom. v. 10. [m] Rom. iii. 25. [n] Eph. ii. 13.
[o] Col. i. 20.

tion[p]? Each and all of these are represented as procured for us through the death of Christ: "In him we have redemption *through his blood,* the forgiveness of sins[q];" we are "washed[r]," "cleansed[s]" from our sins, "justified[t]," *by his blood.*

I have already glanced at the intimations given of the object of Christ's death by the sacrifices of the Levitical law: but only as viewed from the Jewish side, and regarded as symbolical predictions of the Redeemer's office while his coming was as yet afar off. But we must not forget, that there is one Canonical Epistle, which treats expressly and most pointedly of those sacrifices, and confirms to the full all that we might naturally, even without an inspired guide, have inferred respecting them. The Epistle to the Hebrews teaches us, that Christ was in truth and reality, with regard to sins of every description, what the priests and the sacrifices of the Levitical law were with regard to such transgressions as that law provided atonement for. He was the Priest, the High Priest, *εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ*[u], to make atonement for the sins of the people, to reconcile, to procure forgiveness; he was the sacrifice, by the offering of which once for all

[p] "Ubi reconciliatio, ibi remissio peccatorum; et quid ipsa nisi justificatio?" S. Bernard De Erroribus Abailardi, c. 8.

[q] Eph. i. 7. [r] Rev. i. 5. [s] 1 John i. 7.
[t] Rom. v. 9. [u] Heb. ii. 17.

atonement was made, reconciliation was effected, forgiveness was procured, and without the shedding of whose blood there is no remission[v].

Need we linger longer on a point so clear? Or, after what we have seen of the language of the other Epistles, shall we pause to prove that the expressions of the Epistle to the Hebrews are not mere figures of speech, Jewish modes of expression, with which the sacred writer had been familiar from his childhood, and of which he could not divest himself; but which in reality have a very different meaning to us from what they had to him? Surely we need not; for if the sacred writers do not consentiently, with one voice, nay with one acclamation, ascribe the atonement, the propitiation, the reconciliation of God to man, of man to God, the forgiveness of sins, to the death of Christ, there is neither trust nor truth in language.

But it is urged, that it is not the death of Christ, or, at all events, not only his death, but his life also,—not the suffering, or, at all events, not only the suffering, but the obedience also,—to which these great benefits are ascribed. Most true. But how? Because it was his spotless life which made his death effectual, his unsinning obedience which made his suffering of avail. How could he have atoned for sinners, had he had sin of his own which needed to be atoned for? The victims under the

[v] See Heb. vii. 27; ix. 12, 28, &c.

Jewish law were required to be without spot and blemish, and it was their exemption from these which fitted them to be the victims, but it was *the blood* that made atonement[x].

And now there is one other point brought out into great prominence by the writers of the New Testament, by St. Paul especially, which we must not pass over, though I will speak of it as briefly as possible. It is this: that often it is not to the death of Christ, simply and in itself, that our redemption is attributed, but to his death, as having been brought to pass in that particular way in which it was,—his death upon the cross. Thus, e. g. St. Paul says of our great Redeemer, that he hath "reconciled both Jew and Gentile unto God, in one body, by the cross, having slain the enmity thereby;" and again, that "God hath by him reconciled all things unto himself, having made peace through the blood of his cross[y]." And St. Peter in like manner, "Who his own self bare our sins," (*τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκε*, the very words used by Isaiah, in foretelling both his sufferings and the end for which they were endured,) "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes (these also are Isaiah's very words) ye were healed[z]."

Now it might be thought, perhaps, that when the precise mode of Christ's death is thus specified

[x] Lev. xvii. 11. [y] Eph. ii. 16. Col. i. 20. [z] 1 Pet. ii. 24.

in connexion with our reconciliation to God and our deliverance from the punishment to which our sins had made us obnoxious, nothing more is meant than to represent that death to us in a more graphic and touching manner; and, by so doing, to stir us up the more effectually both to be thankful to him who for our sakes became obedient, not only unto death, but unto the death of the cross, and also to follow in the steps of his condescension and love.

That this was in some instances the object of the sacred writers, I do not deny. But that it was so in every instance, is not so readily to be granted. Why should St. Paul lay such emphatic stress upon the circumstance of our Lord's death by crucifixion, gathering up into that expression, "Christ crucified," "the cross of Christ," as it were, the whole Gospel, making it the very *articulus stantis vel cadentis ecclesiæ*, glorying in it, declaring that he is determined to preach it, and it only; and this, notwithstanding the scandal which it gave to the Jew, and the derision which it afforded to the Greek? Why should the Old Testament, both by type and by prophecy, have foretold not only the death of the Messiah, but this very precise kind of death, with all its minutest circumstances of pain and ignominy;—the hands and feet pierced, the bones unbroken and yet out of joint, the strength dried up like a potsherd, the tongue cleaving to the gums, the

stripes laid on him, the malefactors associated with him? Why again should our adorable Lord first have foretold, and then so studiously have reserved himself for, this very precise kind of death? Had death, simply and in itself, been all that God's righteous purpose required, he might have breathed forth his spirit tranquilly in some peaceful chamber, with the sobs of his sorrowing disciples attending it on its way; or, if this seem fitter when God vouchsafes to become man and die, leaving the whole world in tears. But no; from the beginning of his course to the end, the cross, with all its pain and all its shame, was the mark towards which he pressed with unswerving feet, declining other modes of death, and reserving himself for this, and for this alone.

"Known unto God are all his works from the beginning of the world," and doubtless in their fulness known to him alone. There must be much of impenetrable mystery, not only to man but to angels also, in this wondrous subject; and our wisdom is to be content to know no more than has been revealed. But this we may be sure, that whether known by us or unknown, whether revealed or unrevealed, there was a special reason, as for the death of Christ, so for his death in that precise manner, in which it had been foretold beforehand, and was accomplished eventually.

Nor are we left entirely in ignorance of that reason. There are at least two passages which

appear to indicate, not the whole of it, but some measure of it. The law had pronounced a curse on "every one that should not continue in all things which were written in the book of the law to do them." "Christ," says the Apostle, "hath redeemed us from the curse of the law, being made a curse for us." How was he made a curse for us? By dying that death, which the law had pronounced accursed; for it is written, "Cursed is every one that hangeth on a tree[a]."

Here then it is distinctly intimated, that, in dying the death of the cross, Christ died, to the fullest extent, as our substitute. "Dust thou art, and unto dust shalt thou return," was the sentence pronounced upon our first father, and in him upon his whole race. And He who came to rescue us, not from dying, but from being held for ever under the dominion of death, He also was brought down into the dust of death, that rising again He might raise us also. "Cursed is he," was the sentence pronounced upon every one "who had not continued in all things written in the book of the law to do them," and consequently upon every one who was "of the works of the law[b]," upon every one who was under the law, upon every one who owed obedience to the law. And He who is "over all, God blessed for ever," became a curse, that He might redeem them; that the curse, having lighted upon Him, might pass from them for ever.

[a] Deut. xxvii. 26. Gal. iii. 13. [b] Gal. iii. 10.

This then is one of the passages to which I referred. The other is in perfect harmony with it: and it is the more deserving of notice, inasmuch as it is a continuation of one of those passages on which I have already dwelt in connexion with the death of Christ generally:

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him[c]."

Now in whatever sense we understand the word "sin" in this passage, whether as sin, or as a sin-offering, thus much at least is implied, when it is said that Christ "was made sin," that he was dealt with as though a sinner. And though this would have been the case had he died in any way, seeing that death was the penalty of sin, yet it was especially so, when the death he died was a public and judicial death, the death of a criminal, the death of a malefactor. And why was Christ thus dealt with? Why was he thus made sin for us, who knew no sin? That we, who were sinners, who justly deserved to suffer the death of criminals, the death of malefactors, might be dealt

[c] 2 Cor. v. 19—21.

with as though we had never sinned, that we might be presented "holy and unblameable and unreproveable in his sight," "that we might be made the righteousness of God in him[d]."

Here then I close the enquiry which I have been pursuing; not as having followed it to its just limits, for on some points belonging to it I have not even touched, but as having, as I trust, directed your attention to the chief and most essential topics. In conducting it, it has been my especial aim throughout, not to venture one step into that unknown and unknowable region, which Scripture has not laid open to us.

The sum of what I have collected is this:

I. First, that man in his natural state is estranged from God; and God is displeased, is angry, with man. (I cannot bring myself to lay aside expressions which occur in Scripture in almost every page, and which must have some meaning, however inadequately we may be able to attain to the fulness of that meaning.) To

[d] *Τὸν μὴ γνόντα ἁμαρτίαν, φησὶ, τὸν αὐτοδικαιοσύνην ὄντα, ἁμαρτίαν ἐποίησε, τουτέστιν, ὡς ἁμαρτωλὸν κατακριθῆναι ἀφῆκεν, ὡς ἐπικατάρατον ἀποθανεῖν· ἐπικατάρατος γὰρ ὁ κρεμάμενος ἐπὶ ξύλου. . . . Τὸν γὰρ δίκαιον, φησὶν, ἐποίησεν ἁμαρτωλὸν, ἵνα τοὺς ἁμαρτωλοὺς ποιήσῃ δικαίους. Μᾶλλον δὲ οὐδὲ οὕτως εἶπεν, ἀλλ' ὃ πολλῷ μεῖζον ἦν· Οὐ γὰρ ἕξιν ἔθηκεν ἀλλ' αὐτὴν τὴν ποιότητα. Οὐ γὰρ εἶπεν, ἐποίησεν ἁμαρτωλὸν, ἀλλ' Ἁμαρτίαν· οὐχὶ τὸν μὴ ἁμαρτανόντα μόνον, ἀλλὰ τὸν μηδὲ γνόντα ἁμαρτίαν· ἵνα καὶ ἡμεῖς γενώμεθα, οὐκ εἶπε, δίκαιοι, ἀλλὰ δικαιοσύνη, καὶ Θεοῦ δικαιοσύνη· Θεοῦ γάρ ἐστιν αὕτη, ὅταν μὴ ἐξ ἔργων, ὅταν καὶ κηλῖδα ἀνάγκη τινὰ μὴ εὑρεθῆναι, ἀλλ' ἀπὸ χάριτος δικαιωθῶμεν, ἔνθα πᾶσα ἁμαρτία ἠφάνισται.* S. Chrysostom in loc.

translate the words, however, into other language: His bearing towards man is that of a righteous sovereign towards subjects who have transgressed his laws and trampled upon the statutes of his realm. Their iniquities have separated between him and them; their sins have hid his face from them, that he will not hear them, or regard them with complacency.

II. But righteousness is not his only attribute. He is good and gracious and merciful too. And his goodness and grace and mercy have devised a way by which to bring back those whose sins had banished them from his presence. And what a wondrous way! He sends his eternal Son. And his Son, taking upon him man's nature, and joining himself indissolubly with the creature whom his own hands had made, becomes a mediator between God and man, being both God and man[e]. Thus man is brought back to God; is reconciled to Him; his sin is taken away; the barrier which separated between God and him is removed; God's anger is appeased; His displeasure is turned aside; He is reconciled to man. "Mercy and truth are met together, righteousness and peace have kissed each other."

III. Do we ask, how this blessed change was effected? What was done by our great and gracious Mediator in order to it? He died, he died upon the cross; the death of a slave, for we

[e] 1 Tim. ii. 5.

were slaves; the death of a malefactor, for we were malefactors; an accursed death, for we were obnoxious to a curse. He died for us, in our stead, "bearing our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness[f]."

Would any one press the further question, Why all this costly apparatus, this machinery of such vast power, when one word from the Omnipotent might have accomplished all? I will answer the question as one answered it of old, "'Cur' inquis 'per sanguinem, quod potuit facere per sermonem?' Ipsum interroga. Mihi scire licet *quod* ita. *Cur* ita non licet[g]." It is not for me to dive into mysteries which angels desire to look into, but whose hidden depths, it may be, no created eye ever penetrated, but thankfully to accept the inestimable benefit, and to make it mine for ever.

For indeed, my brethren,—and let me leave this solemn warning, these last closing words, echoing in your consciences long after their sound has passed from your ears,—the subject on which we have been occupied is no matter of idle speculation, of cold philosophising; it is a matter of life or death; of life, if we avail ourselves of the blessings to which it relates; of death, if we neglect them.

And though men may neglect them now,—when

[f] 1 Pet. ii. 24.

[g] Bernard De Erroribus Abailardi, c. 8.

youth, with its health and strength and buoyancy, scatters all thoughts but those of present enjoyment; or when maturer years, with their cares and anxieties and pursuits, gather up the thoughts so scattered, only to concentrate them upon this earth, —there will come a day, in the chamber of sickness, in the near solemn prospect of approaching death, when, if ever, they will be seen in their just proportions[h]. Happy for us, if we have not then to reach forth after them for the first time, with the convulsive grasp of drowning men. Happy for us, if we have long learnt to prize them, to live upon them; if, rejecting all confidence in ourselves, or in whatsoever we might have of our own to recommend us to God, to turn away his anger, to propitiate his favour,—our freedom from common vices, our good deeds, our repentance, our promises for the future,—we rest with humble but confiding

[h] Largely as the doctrine of the Atonement is wrought into our Liturgy generally, it is no where so impressively and affectingly exhibited as in the Service for the Visitation of the Sick. "O Saviour of the world, who *by thy cross and precious blood hast redeemed us*, save us and help us, we humbly beseech thee, O Lord." "We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour. ... *Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world;* that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, ... being purged and done away, it may be presented pure and without spot before thee."

trust upon the Atonement offered up on Calvary; echoing in our inmost hearts those words of the Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world[i]."

Now "unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father,—to Him (with the Father and the Holy Spirit, three Persons one ever blessed God) be glory and dominion for ever and ever. Amen[k]."

"Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen[l]."

[i] Gal. vi. 14.

[k] Rev. i. 5, 6.

[l] Collect for the second Sunday after Easter.

BAXTER, PRINTER, OXFORD.

SERMON IX.

THE GOODNESS AND SEVERITY OF GOD AS MANIFESTED IN THE ATONEMENT.

BY

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A SERMON,

&c.

Rom. xi. 22.

"Behold therefore the goodness and severity of God."

The Apostle is here speaking of God's dealings with the Jews and Gentiles. The Jews, who had been so long a barren branch on the olive-tree of His Church,—putting forth, indeed, the leaves of religious profession, but no fruit of true holiness,—He had cut off and cast away. The Gentiles,—originally "aliens from the commonwealth of Israel, and strangers from the covenants of promise,"—He had inserted, as a new wild graft, into the cultivated olive-tree.

These two contrary dealings are traced up to their source in different attributes of the Most High; the one testifies to His severity, the other to His goodness,—"Behold therefore the goodness and severity of God."

Goodness and severity are elements of a perfect character even among men. Without goodness, the

character is stern and inflexible; it repels instead of winning. There may be certain qualities which command our respect in a Draco, who ordains death as the penalty for every trifling violation of the law, or in a Brutus, who with fearless eye gives orders, in the way of duty, for the execution of his sons; but from characters of such untempered austerity, sympathy and affection recoil. On the other hand, without severity goodness degenerates into weakness; into that moral pliancy which, under the name of good-nature, has often made men "consent" easily to the enticement of sinners, and has given them nothing in return but the insipid reputation of having been enemies to none but themselves. In a *perfect* character, if such existed among men, you would see the counterbalancing powers of goodness and severity held in exact equilibrium. And such, the Word of God assures us, is the character of Him with Whom we have to do. "Behold therefore the goodness and severity of God."

A very beautiful illustration of this twofold element of the Divine Character may be drawn from nature.

"God is light," says the Scripture. Philosophers have discovered that light, though apparently so simple a substance, is compounded of seven different rays. It may be said to have *two main* ingredients: the sombre rays, (blue, indigo, violet); the bright rays, (orange, red, yellow, green). Both classes of rays are essential to the delicacy and purity of the

substance. Without the sombre rays, light would be a glare,—the eyeball would ache beneath it; without the bright rays, light would approximate to the nature of darkness, and lose the gay smile which lights up the face of nature, and twinkles on the sea. Similarly, the holiness, justice, and truth of God, (attributes which wear an awful aspect to the sinner,) are an element of His Nature as essential to its perfectness as mercy, love, and goodness. Suppose in Him for a moment no stern defiance against moral evil, but an allowance and admission of it, and you degrade Jehovah to the level of a pagan deity, honoured with impure rites, and forming His worshippers on the model of His own licentiousness. Suppose in Him, on the other hand, an absence of love, and you supplant the very being of God, you overcloud the light, and convert it into its antagonist darkness,—for "God is love." But combine both righteousness and love, intensified to the highest conceivable degree, and you are then possessed of the Scriptural idea of the Most High. "Behold therefore the goodness and severity of God."

It is this essential character of the Divine Being which forms the basis of the great doctrine of the Atonement. God presents us in the Atonement with the highest illustration of both His attributes. He may be conceived as standing by the Cross of the Lord Jesus, and pointing to it in exemplification of His Character, as set forth in the text,—"Behold therefore the goodness and severity of God."

It is well and wise ever and anon to recur to the foundations of our faith, and to ascertain that we are rooted and grounded in "the *principles* of the doctrine of Christ." For assuredly unsoundness in the groundwork would vitiate the whole structure of our religious belief.

I shall make no further apology for calling your attention to the grand subject of the Atonement. In considering it, I propose to set before you—

I. A certain preliminary caution, and security against error in studying this doctrine.

II. The Scriptural statement of the doctrine itself.

III. The way in which the narrative of the New Testament bears out the teaching of its doctrinal books on this head.

I. A preliminary caution, and security against error.

In studying all Divine truths, but specially a truth like this, (which involves the Nature of God, His mysterious dealings, and the relations which it has pleased Him to establish between Himself and man,—topics the most arduous in the whole range of theology,) we must be careful to accept with the utmost simplicity the intimations of Holy Scripture. It would be presumptuous to go into such a subject at all, except so far as those intimations lead us by the hand. In every such investigation it should be present to our minds from first to last, that in estimating the ways of God, we are like little children estimating the ways of matured and sage men,—men

enriched with all the fruits of a long experience and an extensive observation. The Unitarian professes an inability to receive the doctrine of the Atonement, as it is held by Christians, on the ground that it conflicts with his natural instincts. His sense of justice, he tells us, revolts from the notion of an Innocent Victim bearing the sins of a guilty world: to represent God as requiring such a sacrifice, in order to the expiation of human guilt, is to paint Him as a ruthless and relentless tyrant, determined to have His blow and to gratify His revenge somewhere, even should it fall upon the unoffending. That this view of what the Scripture says upon the subject is not simply exaggerated, but falsified, we shall presently see. What I am now concerned to remark is, that natural instincts, and even our so-called moral sense, are no safe guide upon a subject which soars so infinitely above the heads of our limited capacity. We are children, and in considering the means by which our Heavenly Father will save us, it is wisdom to accept simply His own instructions, desperate folly and presumption to criticise those instructions by our childish notions and puerile instincts. My meaning will be more vividly apprehended, if I draw out the illustration in detail. A father, inured to life upon the mountains, and acquainted by experience with all the natural phenomena of an Alpine district, is under the necessity of crossing a very perilous glacier, with children of four or five years old. His first counsel for their safety

is the obvious and usual one—that each holding by a cord, one end of which is in his own hand, they shall keep at as great a distance from him, and from one another, as the length of the cord admits. The children are of such an age that the direction, "Hold this, and keep at as a great a distance from me as you possibly can," can just be made intelligible to them,—the grounds of it (plain enough to an adult, that the weight of the party may be distributed along the ice, and not brought to bear on one particular spot, which might thus give way) are, it may be, out of the reach of a child's capacity. Let us suppose that the children, in fright and discomfort, begin to reason about this counsel, and to judge of it by their natural instincts;—conceive that one of them should think and say as follows: "Can this direction come from our father, who is so affectionate a parent, who loves to have us close around him under ordinary circumstances, hanging round his neck and sitting on his knee,—can he say upon this occasion, 'Come not near me, child, at the peril of thy life;' say it he may, but I will not believe such to be his meaning, for it is an ungenial idea, conflicting with all my natural instincts, which are to cling round him in the moment of danger, and moreover with confidence in his affection."

But shortly afterwards a further direction is given. Night falls upon the mountain summits, its blackness only relieved by the flickering snows. The wearied children are irresistibly impelled to lie

down without any covering,—in which case death would overtake them before the morning. The father discovers a corner, where the snowdrift lies deep. He burrows in it with all the energy of a man who knows that life depends upon his exertions, and proposes that in the cavities so made the children shall lie, the cold snow piled over them as if they were buried in it, and only the smallest possible aperture allowed for the passage of the breath. Adults, of course, would be aware that this would be the only method under the circumstances (and a sure method) of preserving and cherishing the vital heat of the body; but not so the children. Snow, applied only to parts of the person, and not as a general wrapper, is bitterly cold; and the children, unable to understand how the great white mantle of winter really wards off the cold of the atmosphere from the seeds of plants and flowers, imagine cruelty in this direction of the father, and shudder at the sight of the bed which he has prepared for them.

My brethren, a little child, feeling thus and reasoning thus on such an occasion, presents a very just image of a man who rejects (or qualifies, so as to meet his own notions) the doctrine of the Vicarious Sacrifice of Christ, on the ground that it conflicts with his natural instincts, violates his moral sense, and presents to us (as it does undoubtedly, under one aspect of it) the severity of God. The allowing these grounds to weigh with us against the simple statements of Scripture is not wisdom, is not indepen-

dence of thought, is not a high reach of mind,—it is simply folly. The question is not between Revelation and reason, but rather between reason and natural instincts; reliance upon which (in defiance of reason) is folly. For it *is* reason surely to accept, and folly to reject or modify, the word of the All-wise and All-loving One, on points on which He alone is competent to inform us. The child who keeps at a distance from his father, and buries himself in the snow, is a *wise* child, because, renouncing the guidance of his instincts, he places faith in one manifestly his superior in capacity. The child who clings round his father's neck upon the glacier, and stretches his limbs beneath the open sky, in distrust of his parent's directions, is a *foolish* child; for what is greater folly than to refuse to be guided by a recognised superior in wisdom? And it cannot be too strongly insisted upon, that one who, in investigating such a subject as the method of human salvation, follows the guidance of his natural instincts in preference to that of Revelation, is a weak person, not a man of bold and courageous thought. Simple dependence upon God, where God alone can teach, is the truest independence of mind.

One further word of caution respecting our moral sense. Of course it sounds very specious to say that we will be guided, in estimating any doctrine, by our moral sense. And when the disputant against the Atonement alleges that the doctrine, as commonly understood, conflicts with his moral sense, it

would seem as if deference were due to his conclusion on that ground. But lend me your close attention for one moment. *It is part of the plan of God's dealings with us to try us by our moral sense.* He "is light, and in Him is no darkness at all;" He is love, goodness, wisdom, holiness, justice, truth, and He would have us firmly *believe* that He is so. Believe, I say, and *not see.* The seeing that He is so in every respect is perhaps reserved for a day when we shall know even as also we are known,—when God shall clear up all difficulties which at present, to our feeble apprehensions, hang round His Character and certain parts of His dealing.

There would be no trial of our moral sense, if God never asked us to believe things which (apparently and superficially) are not in harmony with it. In demanding from us such belief, He may be regarded as putting to each of us the question, "When my testimony diverges from what seems to you righteous, which will you follow, Me or your moral sense?" Sternly did He put that question to the Patriarch Abraham of old. God commanded Abraham to slay his Son. It was the severest trial which faith had ever known, because it must have conflicted, not only with the natural instincts of the Patriarch, but also with his moral sense, and with all that he knew of the character of God. And Abraham, had he allowed himself to reason like the modern Unitarian, would have quailed beneath an ordeal so tremendous, and have forfeited for ever

the character which he has won, of Father of the Faithful. But Abraham's loyal feeling was, "Though God slay me," (though He wound my purest and tenderest feelings, by issuing a command from which they recoil,) "yet will I trust in Him." He was *assured* that God was right, and must do right, and could only command right; *he was not so well assured of the rectitude of his natural and moral instincts.* And so, though he might have said within himself, in a spirit of arrogant criticism, "This is a Moloch-sacrifice which God enjoins,—my heart and mind revolts from it,"—he bared the bosom and the steel, and willed the sacrifice. Before the act was consummated, the Divine character beamed forth in all its lustre to Abraham's apprehensions, as the sun beams forth from clouds which have for a season enwrapped it. It was only a trial, this command,—never designed to be really executed. God had probed the depths of the Patriarch's heart by means of it, and had made it evident that his child reposed in Him the most absolute and implicit affiance.

Here then is an instance in which God made the moral sense itself the medium of trial. Why should He not do so now? In proposing to us the method of human salvation, by Vicarious Sacrifice, why should He not make a demand upon our faith, by requiring us to believe that which does not (if it be so) exactly harmonize with our moral instincts and preconceived notions of His Character?

For, after all, this boasted moral instinct is, as a

guide, very dim, dark, uncertain, and wanting in explicitness. Much of what we suppose comes from conscience really comes from the Scriptures, imbibed as their teaching has been from our earliest infancy; we are indebted for it to that very Book which announces to us the doctrine of the Atonement. Then, again, it must always be remembered that the moral sense, like every other faculty of our nature, shared in the depraving and debilitating effects of the Fall. Very little trust can be placed in moral sense, unenlightened by Revelation. It was conscience which instigated Saul, before his conversion, to persecute the Church; it is conscience which urges the Hindu mother to throw her child beneath the car of Juggernaut. And even when the light of revelation *is* present with it, conscience needs continually to be regulated by an appeal to that immovable standard: in support of which assertion I quote the words of a living prelate, whose lucid statements it is a refreshment to meet with at a time when theologians are recognising mysticism and obscurity as a proof of depth:—

"The distinct uses of Holy Scripture, in all that relates to morals, and of natural conscience, may be illustrated by the comparison of a sun-dial and a clock. The clock has the advantage of being always at hand to be consulted at any hour of the day or night. But then the clock is liable to go wrong, and vary from the true time. And it has no power in itself of correcting its own errors, so that these

may go on increasing to any extent, *unless it be from time to time regulated by the dial, which is alone the unerring guide.* Thus our consciences are liable to deceive us *even to the greatest extent*, or to give wrong judgment, if they are not continually corrected by a reference to the Word of God, which alone—like His sun in the natural world—affords an *infallible* guide."

II. Having given these preliminary cautions, we now proceed to the Scriptural statement of the doctrine.

The origin of the Atonement is to be sought in the righteous wrath of God against sin. In the Epistle to the Romans, where St. Paul draws out the entire scheme of the Gospel, he recognises the wrath of God as the fundamental fact in which we are to seek for an explanation of that scheme. "Herein," says he, (that is, in the Gospel,) "is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." And then, commencing the explanation necessary to elucidate these words, he adds: "For *the wrath of God* is revealed from heaven against all ungodliness" (sin against the First Table) "and unrighteousness" (sin against the Second Table) "of men." The idea is perfectly simple. God has given us a law, involving duty to Himself and duty to our fellow-men,—a law promulgated explicitly to the Jew, and graven in characters (not obliterated, yet dim and confused through the Fall,) on the hearts of all mankind.

God is a Spirit,—a searcher of the thoughts and intents of the heart; and therefore a mere outward observance of this law, in the letter of it, can never meet His requirements. All mankind have broken the law either literally or spiritually, or both; and by the violation God's displeasure is incurred, or (in phraseology slightly different) God's curse pursues and fastens upon every such person,—for it is written, "Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them."

This is the first step; and at this first step we might reason on the testimony if we pleased, instead of accepting it, and raise the objection, that to imagine passion in God, especially so turbid a passion as anger, conflicts with our notions of His Character, and degrades Him in our apprehensions. Beware, beware! Remember that, in forming an estimate of the character and proceedings of God, we are but little children forming an estimate of the character and proceedings of a man of matured experience. Were it not wiser and more reasonable, as well as more reverent, to accept what He says, and to leave Him afterwards to clear up any mystery which may envelope His Nature? I can indeed conceive in Him nothing turbid, impetuous, or impulsive, such as sullies the clearness of the human will. But this I can conceive,—that there is in Him some high perfection, (more incomprehensible to my finite capacity than the speculations of an

astronomer to a peasant child,) of which anger is the most adequate exponent to my mind, and which I must be content to think of, and speak of, as anger, or else to remain in total ignorance of it. And this also I can not only conceive, but most readily assent to,—that in an absolutely perfect nature there should be an utter abhorrence of, and antipathy to, moral evil,—most justly represented to simple minds by the terms "anger," "curse." We have never seen a perfect character; no perfect character, save One, ever moved upon the earth; but the righteous man, who is striving after and approximating to perfection, has often crossed our path; and surely we have marked in him, that the more righteous he is, the more doth he *abhor* (in the language of Holy Scripture) every thing that is evil. What is the effect upon one, who breathes habitually the atmosphere of communion with God, of catching in the current tidings of the day, the intelligence of some awful outburst of depravity? When such an one passes on an errand of mercy through the crowded alleys of a great city, and the shouts of malignant execration and profaneness ring in his ear, or scenes of impurity are paraded before his eye, with what feeling does he encounter these symptoms of human degradation? Are they not like a foul odour to his nostrils, or a jarring note to his ear, or an abortion to his sight? Does he not turn away with loathing, and recoil from such scenes and such sounds with an antipathy strong in proportion to his goodness? And is it then so hard to

conceive, that in *perfect* goodness there may be a recoil from moral evil, something similar in kind to this, though infinitely stronger in degree? And is not such a recoil righteous, and a token of righteousness? For sin is no trivial or light thing, admitting of a ready remedy; no fault which is easily salved over by a generous and indulgent view of the circumstances under which it is committed. Viewed as a principle, (and every act of sin involves its principle,) sin strikes a blow at the authority of God, and so at the order of the universe. Disobedience, if fully developed, would issue in the entire subversion and dissolution of the system. Again take an illustration. All nature obeys the physical laws which God has impressed upon it. The planets move in their appointed orbits, the flame burns upward, the stream travels away from its source, the brute creation comply with the movements of instinct. Suppose all these arrangements of the natural world disregarded, — the heavenly bodies forsaking their star-belted paths, and coming into collision one with another, substances on the earth's surface disobeying the law of gravitation, the law of chemical attraction and repulsion,—it is plain that the system of nature would speedily be disintegrated, and thrown into that chaos out of which it is thought to have arisen. In the moral world, every agent *has* violated the law which God has given for his guidance,—the law whose echoes still resound in the conscience. Thereby is introduced

into the moral world universal disorder. Men are not held together by attraction to one Centre,—in which case each would fill his place in the social system,—but isolated one from another, and all from God, revolve on the pivot of self, and cross one another's paths continually. Hence come wars and fightings among us,—every man at issue with his brother, all with God.

This moral atmosphere of the world we live in does not strike us as anything extraordinary, on account of our familiarity with, and natural congeniality to, it. But so far as he is renewed by Divine grace, every man begins to feel himself out of harmony with it, and to breathe the prayer of the Psalmist in its spiritual acceptation:—"Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar."

Shall it surprise us, then, that the One Pure and Perfect Being sees in sin, the actuating principle of this moral disorder, a spectacle utterly abhorrent to Him? that He loathes it with an antipathy rooted in His nature? Well, this antipathy is designated in Holy Scripture, which is addressed to plain and unsophisticated minds, the wrath of God, and the curse of God. And what leads the Lord to visit sin, and to manifest His abhorrence of it, is not any "necessity in the nature of *things*," (by which theory we should introduce a moral principle superior to God, just as, in the Grecian mythology, fate and

necessity are superior to Jupiter,) but rather a necessity in *His own* Nature; a necessity arising from the antagonism of perfect goodness to moral evil, and thus represented in our text,—"Behold therefore the severity of God."

By dwelling, however, only on this feature of it, we shall gain a one-sided and partial view of the Divine Character. Holy Scripture presents to us another side of it,—it exhibits the bright rays by the side of the sombre. We are twice assured by the Holy Spirit, for our great consolation, that "God is love." Nor does this love fasten only on the righteous as its object; in which case the genial warmth of its beams would never have been felt by any save Adam before his fall, and the "man Christ Jesus." St. Paul calls it philanthropy (*φιλανθρωπία*), a term whose meaning admits of no doubt; a term by which all understand *love of the human race.* It is emphatically declared that this love operates towards man in his state of sin and ruin:—

"God commendeth His love to us; in that, *while we were yet sinners*, Christ died for us."

"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him *should not perish*, but have everlasting life."

"The love of God our Saviour toward man appeared, NOT *by works of righteousness which we have done*, but *according to His mercy* He saved us."

"Herein is love, *not that we loved God*, but that

He loved us, and sent His Son to be the propitiation for our sins."

It will be remarked, that in these passages the Sacrifice of Christ is traced up to the Love of God, as the source from which it flowed. That Sacrifice is as valuable for what it proves, as for what it effects. It effects, meritoriously, our redemption. It proves the fatherly heart of God, which yearns over sinners in their lost estate with the utmost tenderness. Is this inconsistent with the former testimony of God's deep-seated antipathy to sin? If it be apparently so, it cannot be really so; for both testimonies are repeatedly and explicitly made in the Scriptures of Truth. We are as little children estimating a character of matured wisdom and goodness,—and the inconsistencies which appear on the surface in such a character might vanish like a morning cloud, if clearer light were poured into the dim chamber of our minds. But is there here even *an apparent* inconsistency? To plain minds, not entangled in the web of metaphysical subtleties, we humbly think there is none whatever. It requires no arduous effort of thought to reach the notion of a father angered by the licentious career of a son, yet loving that son with true affection, and ready to sacrifice his all, if so be he might reclaim him. This is an experience of every-day life, which wayfarers understand well enough, though star-gazing philosophers may overlook it. Let us think of God as such a Father, yearning over us with a

Father's heart, yet angered by our perverseness; and let us not barter away the lively and fresh feeling which such a thought, under His grace, is likely to engender, for the subtle abstractions of what is called theological criticism, which starves the heart, without at all satisfying the mind.

It is evident that the perfections of Holiness on the one hand, and Love on the other, would lead the Divine Being to a different course of action as regards sinners. Holiness would banish them from His Presence,—and so from happiness for ever,—and that not by an arbitrary act of the will of God, (we should not so conceive of it,) but by an antipathy deeply seated in His Nature. Love, on the other hand, would make any sacrifice to reclaim and save them. At this point of divergence between the Divine attributes, comes in the Atonement,—that "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," on which the whole structure of Christianity is built. A Representative of the whole human race is found, or rather is constituted; not a human person, (a human person, unless He were the progenitor of the whole race, could only represent himself,) but a Divine Person in human nature. Christ is not *a* son of man, but *the* Son of Man; having the human nature common to all, without any human personality. Hence He is called ὁ ἔσχατος Ἀδὰμ, and ὁ δεύτερος ἄνθρωπος,—"the last Adam," "the Second Man;"—and we read of

Adam that "he is the figure of Him that was to come." What merely human individual could lay any the smallest claim to be called the last Adam,—the Second Man, that is, the second stem of humanity? What shoot or branch of a tree could have any pretensions to be called its second stock? How can the terms receive any adequate explanation, but by supposing that the Lord Jesus was not only legally considered, but actually made (by the Incarnation), a second Head of the human family,—in whom once again appeared the pure humanity, unsullied by sin?

Upon this Second Representative, then, embracing and standing for the whole race, went forth in some mysterious manner, which we are probably incapable of conceiving, the curse of God. Observe,—all we allege is, that *the curse visited Christ;*—as to the exact form in which it visited Him, except in so far as His bodily sufferings are concerned, we know nothing. We dare not say—for that would be adding to Holy Scripture—that it visited Him in the form in which it will hereafter visit impenitent sinners. Rather, if speculation were at all admissible on the subject, we should say that the form in which the curse visits an innocent, *must be* totally different from that which it assumes in the case of a guilty, person,—even as in nature the same physical cause, (the rays of the sun, for example) will produce a different effect upon a living and a lifeless substance. But away with our speculations! they are

but children's notions at best, and may prove very wide of the mark when we come to know the truth. All that we are concerned to maintain, and which we would desire to maintain with our heart's blood, is this precious consolatory oracle: "CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW, BEING MADE A CURSE FOR US; FOR IT IS WRITTEN, CURSED IS EVERY ONE THAT HANGETH ON A TREE." And again: "GOD HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN, THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." How was Christ made sin? Clearly not by having in His nature any affinity to sin;—the text itself confutes this notion, by asserting that He "*knew no sin.*" There is no other explanation conceivable than that of saying that the sin of the world was imputed to Him; or, which amounts to the same thing, that the word *sin* is here, as elsewhere, equivalent to sin-offering. *Christ was made a sin-offering for us.*

This sin-offering turns away that wrath of God, which had thrown sinners to an infinite distance from Him. It is called a propitiation:—"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and HE IS THE PROPITIATION FOR OUR SINS. Again, in the passage already quoted: "God sent His SON TO BE THE PROPITIATION FOR OUR SINS." "It behoved Him to be made like unto His brethren, that He might be a merciful and faithful High-Priest in things pertaining to God, to make propitiation (εἰς τὸ ἱλάσκε-

σθαι) for the sins of the people." "Whom God hath set forth TO BE A PROPITIATION THROUGH FAITH IN HIS BLOOD." The last passage (with numberless others which might be quoted: e. g.—"The Son of Man came to give *His life* a ransom for many." "Who His own Self bare our sins in *His own Body on the Tree*." "He was *wounded* for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed,") connects the propitiation with the Blood (that is, with the sufferings and death) of Christ. *He was a sin-offering in His death.*

The word *propitiation*, to minds commonly educated, conveys a sufficiently definite meaning. To propitiate is to render favourable to us a superior being, who previously was offended. But lest the terms employed in describing this class of subjects should fail of being understood by those not within the immediate range of the associations referred to, God, for at least a thousand years before the promulgation of the Gospel, had been educating the Jews, and through the Jews, mankind, into the apprehension of their meaning. The New Testament is rooted and grounded in the Old, and therefore to seek to understand the New Testament apart from the Old is as vain as to seek to learn a language without first mastering its alphabet. Sacrifice, we know, in one or other of its many forms, was the great feature of the Jewish worship. In the cere-

monial law, which prescribed for a Jew the method of access to God, sacrifice was constantly emerging, like the golden thread in a tissue.

It is very important to remark that there were two grand divisions of Sacrifice, typifying different aspects of the Work of Christ. The sweet savour-offerings (or offerings for acceptance) constituted the first class. They, or a part of them, were burned upon the Altar, or Table of God, and regarded as Jehovah's portion. They typified Christ the God-man, yielding to God the devotion of a pure heart and an unsullied life,—meeting the requirements of the Law in every particular,—and so yielding to God that which humanity never yet had yielded,—a perfect righteousness. No thought of sin enters here; it is humanity giving to God His portion and His due. The second class are the offerings not of sweet savour (of which the sin and trespass-offerings are the two varieties). They were *not* offered for the acceptance of the worshipper, but *for the expiation of his sin.* Accordingly, the body of the victim was not burned upon the altar, but cast forth without the camp, as an accursed thing, and there burnt upon the earth. These emblematized Christ in His Cross and Passion, visited both in body and soul by the curse,—Christ between the malefactors, led without the gate, and with His face turned away from the city of God's solemnities, as if His very presence had been a pollution to it,—Christ, the Sin-bearer, identified for the time with sin, and

enduring sin's malediction,—Christ, the brazen Serpent, identified for a time with the principle of evil, and therefore suspended upon the Tree.

The mere observation of this distinction supplies an easy answer to one of the weak cavils brought against the doctrine of the Atonement. It has been asked, with as much irreverence as shallowness, "Is it conceivable that the Deity should find gratification in a scene of blood and carnage, and unjust suffering, like the crucifixion of our Lord?" If men have said or implied this, in treating the subject, they have said or implied what is contrary to Scripture. *Christ's death was not for acceptance, but for expiation**. The Divine goodness is altogether averse from suffering; God hides His eyes with greater tenderness than man can from the spectacle of human misery. But it is not the less necessary that there should be misery where there has been sin. Antipathy to sin does not cease to be an essential law of God's nature, because antipathy to suffering also characterizes it. Capital punishments are suitable to, and necessary for, certain species of

* I may notice, in connection with this distinction, a slight inaccuracy of expression, which often finds place in devotional works. We read sometimes of the Altar of the Cross. But the Cross is not the Antitypical Altar; for Christ, when He hung upon it, was the Sin-offering for Expiation, not the Burnt-offering for acceptance. It was *in His devoted life* that He "gave Himself for us, *an offering and a sacrifice to God for a sweet-smelling savour*." Christ is Himself the Altar, no less than the Priest and Victim.

crime. No sovereign, no legislature, *takes pleasure* in capital punishments; no man of any tenderness of feeling can bear to be present at them,—they are accursed things, and all their associations are accursed. But it is felt, and felt truly, that on certain occasions there is righteousness in capital punishments; and righteousness must take its course, whatever be the wrench thus caused to natural feeling.

The glorious result of Christ's having borne the penalty of sin as our Representative, is the reconciliation of God's attributes in the salvation of sinners. The penalty having been endured by the Substitute of man, His holiness and justice no longer present a barrier to that salvation. Yea, His holiness and justice *are enlisted on the side of the sinner*, who by penitence and faith has appropriated the expiation. The Apostle Paul says so much:—"All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in His Blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: *that He might be just, and the justifier of Him which believeth in Jesus.*" The Apostle John implies as much when he says, "If we confess our sins, He is faithful and JUST to forgive us our sins, and to cleanse us from all unrighteousness." How

can God be *just* in forgiving sins? How can His *righteousness* be displayed in cleansing from unrighteousness? The words of the immediately foregoing context solve the difficulty,—"the Blood of Jesus Christ His Son cleanseth us from all sin." *The Lord Jesus Christ suffered, and that suffering met all the demands of Divine holiness and justice.* Thenceforth Justice itself gives to the penitent and believing sinner a passport to glory.

III. Such is the doctrine of the Atonement, as it is taught in the doctrinal books of the New Testament, and interpreted by the ritual books of the Old.

But it might reasonably be expected that, if the death of Christ has indeed that sacrificial and vicarious character which the doctrinal books attribute to it, some traces of this would appear in the historical accounts of His death. Was, then, the death of the Sin-bearer characterized by any circumstances altogether peculiar to it? This is our last point of enquiry.

1. The first part of the Gospel narrative to which attention should be directed, is the agony in the garden. The testimony borne by the Evangelists to the agony is a very essential testimony. Before an audience like this, I need only recapitulate its features in the most summary manner. Sorrow and heaviness hung like a black pall over the Saviour's human soul. He sought for sympathy among the three chosen ones of the College of Apo-

stles, to whose presence, at that crisis, He seemed to cling by an instinct common to our humanity; but even these men of His counsel failed Him in the hour of trial,—and another more mysterious instinct pushed Him out "about a stone's cast from them," that those words of old prophecy might find their fulfilment in Him: "I have trodden the winepress *alone;* and of the people there was none with Me." Thus separated from them in bodily presence, as well as excluded from their sympathy, He poured forth strong crying and tears unto Him that was able to save Him from death. The substance of His petition was that the cup of suffering might pass from Him. What tongue of man can paint, what created mind can even conceive, the conflict which His spotless soul was then sustaining? The stress of mental trial (we are told) was so great as to induce a physical result of an unusual kind. "Being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." The struggle issued in His fixed resolve to endure all His Father's will, and to drain the cup of suffering to the lowest dregs. "Put up again thy sword within thy sheath," said He to His Apostle: "the cup *which My Father hath given Me, shall I not drink it?*"

Such, my brethren, were the facts; and what is the legitimate inference from them? Some have regarded the Saviour's death merely as the highest

act of martyrdom for the truth of God which the world ever saw. Had we only the account of the Cross and its attendant bodily sufferings, haply the narrative of the New Testament, though even then not its doctrine, might lend some support to such a view. But what shall we say of this mysterious mental anguish preceding—nay, and accompanying—the Cross? If He is a Martyr in virtue of His Cross, He is a Sin-offering in virtue of His Agony. The truth is, that if the Lord (I almost shudder while I utter the fearful hypothesis) were no more than a Martyr, He is something less than a Martyr, and many of His followers, yea, and some valiant and noble Pagans in the olden time, have outshone the Lord of Life in the heroism of the martyr-spirit. Socrates is the great martyr of Paganism: he was put to death for adherence to a truth and a wisdom which condemned the men of his generation. In Socrates you see no shrinking, no symptom of dread; pressed to escape from prison, the accused will not fly from the laws of his country; he converses cheerfully (and even in sprightly mood) up to the latest moment, then drinks the hemlock, and gathers up his feet upon the bed. The protomartyr, St. Stephen, knew no anguish of mind when he stood before the council,—no burden weighed down *his* spirit when the cruel hail of stones, hurled by infuriated persecutors with words of execration, flew around his head. Anguish!—burden!—no, nothing but holy joy and assured confidence, and a vision of glory to

the spirit while yet imprisoned in the flesh,—nothing but a face gilded with the mind's brightness, "as it had been the face of an angel,"—nothing but opened heaven, and the Son of Man seen standing on the right hand of God! And in later days, ere yet the faith and love of the Church had waxed cold, we know that there prevailed a holy thirst for martyrdom. Men—aye, and feeble women—were animated with emulation to yield up their lives in their Master's cause, and rushed to the block or to the stake as though it had been an Elijah's car, transporting them to glory. Yet the Man of men, the Sinless One, who, freed from sin in tendency and act, had therefore the truest right to be freed also from fear,—the Divine Champion of the Race, who is to plant His foot upon the serpent's head,—the Hero who first in the history of the world brought into the foreground the passive virtues, and exemplified them throughout His career,—see how He recoils from the encounter with death,—hear the prayer which He pours forth beneath the clear cold Paschal moon:—"O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt."

My brethren, what is the solution of this apparent inconsistency? Admit the *doctrine* of the New Testament, and you have at once the key which unlocks its *narrative*. Admit that Christ was in His death the Sin-bearer, that the wrath and curse of God visited in that hour His holy soul, in some

mysterious manner which we are incapable of conceiving,—a penalty severe in proportion to the perfect sinlessness of His nature,—concede that His death was specifically different from every other death which the world has ever witnessed,—and you then account for the Agony and Bloody Sweat, no less than for the Cross and Passion.

2. But we must beware of limiting the mental anguish of Christ to the agony: we have clear proof in the narrative that this anguish waxed to its climax upon the Cross. It was on the Cross, not in the garden, that He uttered the piteous cry, "My God, My God, why hast Thou forsaken Me?" This cry indicates that His human mind was clouded over by a sense of God's having withdrawn from Him the light of His countenance. Such a visitation, my brethren, may be, would be, comparatively slight to the holiest of mere men. The holiest of mere men has a nature vitiated by sin; a nature in which there are seeds of congeniality to every moral evil. There is in the holiest of mere men a spirit longing to be freed from the body of this death; but there is also in him a flesh, bringing him into captivity to the law of sin which is in his members. To the latest hour of mortal life, therefore, there is in him some relic of sympathy with sin, and consequently some lingering remnant of antipathy to communion with God. With the Lord Jesus it was the reverse. In His moral being (I speak of Him in His human nature) there was not a single pulse which did not beat in

unison with God. Communion with God was to His holy soul what air and light are to the human body. Withdraw the air and light from any living body, and it gasps and pines. The soul has its air and light, like the body: its air, the sense of the Divine support; its light, the light of God's countenance. These things are matters of experience to the holy,—they are the truest, deepest solace of the good and godly man. In forfeiting them he would forfeit his unfailing resource. But the affinity of his nature with sin would not make the trial *insupportable:* he might perhaps fall back upon some broken cistern of worldly relief. Not so the God-man. When the light of God's countenance was withdrawn from Him, *all was withdrawn*,—the windows of the soul were closed against every ray of comfort. Accordingly, by the extraordinary pressure of the mind upon the physical frame, that agonizing death was consummated many hours before the punishment of Crucifixion would under ordinary circumstances have proved fatal. Criminals have hung upon the cross for days, and have perished at last from starvation rather than from the natural agency of the torture. Only from the sixth hour to the ninth hour was the Sin-bearer suspended on the Tree.

Now take, on the one hand, these words with their implication, "My God, My God, why hast Thou forsaken Me?" and on the other, the Psalmist's holy assurance respecting the state of his mind at the period of his own death: "Yea, though I walk

through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." This Psalm having been written by inspiration of God, it would appear as if here were a Divine pledge of support to the righteous man, as in all his trials, so in that crowning trial when flesh and heart faileth. Can you explain, then, how it was that the Sinless One, "the only perfect Flower which ever unfolded itself from the stalk of humanity," He who alone of all mankind was fully entitled to that support, did not find it? Without the key of the doctrine of the Atonement, it *defies* explanation; but with the key, all is plain and consistent. Christ on the Cross is the Sin-bearer: God is imputing our trespasses unto Him: He is engaged in the work of expiation; and that work demands, as one of its conditions, that the darkness, caused by a sense of Divine dereliction, should for a while brood over His human mind.

After thus setting forth the doctrine of the Atonement, as it appears in Holy Scripture, I could have wished to point out also how, mysterious as it is, and high as it soars above our reason, it yet harmonizes with much that we see around us, and has certain analogies to the ordinary laws of God's dealings. The time absolutely forbids me to do justice to this most interesting branch of the subject. We must wrap up the whole of what might have been said in two remarks. The points in the doc-

trine of the Atonement which present most difficulty to the natural understanding are, first, the necessity of *any suffering* in order to procure human redemption; and, secondly, the imputation to the Innocent of the sins of the guilty. It may alleviate these difficulties for such minds as love to see a unity of principle in God's dealings, to remark, first, that almost all *temporal* blessings are purchased at the expense of sorrow somewhere. Since the entrance of sin into the world, it seems to be the one condition of our every blessing, nay, in many instances, of life itself, that some one shall suffer to procure them. We move in the midst of comforts, most of which are furnished by the severe toil of the handicraftsman. Our lives are supported by animal food, and in providing animal food some innocent creature is made to bleed and die. The structure of civilization is built up upon the groans and toils of the few. It is then surely in accordance with a law which seems to pervade God's universe, that the highest, the inappreciable, blessing of *redemption* should be purchased by the *deepest anguish* that ever rent the human soul asunder.

Secondly, the fact is certain, however we may explain it, that sins are visited upon others than their agents. The spendthrift and intemperate father entails upon his son, in the ordinary course of things, an enfeebled constitution, and all the miseries of poverty. We may quarrel with these facts, if we

please; but they confront us wherever we turn our eyes, and we cannot deny them. Why is an innocent person to suffer even one single pang of bodily pain for the sins of the guilty? I care not to say why, for to our limited capacities many of God's dealings are utterly inscrutable; but I cannot be blind to the fact that so it is in the world of nature. And if God deals thus in the world of nature, why should we refuse to believe that His dealings in the world of grace will be characterized by the same great feature,—that (in Scripture phraseology) "Christ was made sin for us, in order that we might be made the righteousness of God in Him?"

Brethren, we have seen that in the goodness and severity of God is contained, as a flower in its germ, the fundamental *doctrine* of the Gospel. The sum and substance of its *practice* is wrapped up in the very same attributes. To hold influentially before the mind, at every moment of our existence, the goodness and severity of God, would be to live a perfect life. And we read that to this perfect life the early Churches made some approximation, for it is said of them, that they walked "in the fear of the Lord, and in the comfort of the Holy Ghost."

In the fear of the Lord. There is a stern side of the Divine attributes, an uncompromising defiance against all moral evil, an earnest determination to visit for it. In the mere phenomenon of death, a

ghastly spectacle introduced by sin into a world of life, and beauty, and enjoyment; in the great overthrows and ruins noted for our warning on the page of Holy Scripture,—the destruction of the cities of the plain, the havoc of Sennacherib's army, the dispersion and miseries of the Jews; nay, in all the forms of sorrow and suffering which, through the little inlet of one sin, have flooded the world from end to end,—this holy antipathy of a righteous God to moral evil stands out boldly and confronts the eye. But nowhere does it so remarkably appear as at Gethsemane and Calvary, in the Garden of mysterious anguish, and upon the accursed Tree. If the Lord spared not His own Son, the Holy, Harmless, Undefiled One, connected with sin no otherwise than by the imputation of it,—take heed, O man, lest thou connect thyself with it, (I say not by a word or a deed, but) by the indulgence even of a corrupt sympathy with that, against which the ban of Jehovah is denounced. Touch not the unclean thing, harbour not the unclean thought, at the peril of thy life. Shake it off, as Paul shook the viper from his wrist, into its native and congenial element,—the fire of hell. Hate even the garment spotted by the flesh; for behold, in the Agony and Bloody Sweat, in the Cross and Passion,—"behold the severity of God."

But these emotions of holy dread are only one ingredient of the frame of mind which those simple,

early believers cherished in themselves. Mere dread alienates, repels, keeps at a distance; and God will not hold His people at arm's length, but fold them to His bosom in all the intimacy of closest communion. They walked, those holy and humble men of heart, "in the comfort of the Holy Ghost." On what was that comfort based? On a sure foundation, my brethren,—not on a transitory impulse, not on a warm gush of emotion, but on a grand cardinal attribute of the Divine Nature. Said I, *a* grand cardinal attribute? I should rather have said, upon its fundamental property. "God is love," says the Apostle of love; and twice I have also heard the same; for twice drops that voice of consolation from the firmament of Holy Scripture,—"God is love." Every phase of human affection,—the parent's anxious solicitude and tender yearning; the charities of the common hearth; the brother's enthusiastic support; the bosom-friend's warm response to confidence,—all are mere straggling rays of His infinite light; feeble, partial emanations from the fulness of love, which in Him is wrapped up. What are the evidences of this Love of God? They are written on the face of nature, and on the face of Scripture. Every fragmentary gleam of happiness which glances across the path of men is a testimony of the love of God to a fallen world. We taste His goodness in the many enjoyments which He has strowed around the wayside of our daily life,—in the fair landscape,

in the morning prime, in the music of birds, in the diversified beauty of the seasons. Scripture represents Him as caring for the fatherless and widow; ministering at the bedside of the sick; wiping away the tears from the eyes of the afflicted; and, while He rolls the planet along His fiery path, healing the broken in heart, and giving medicine to heal their sickness. But all these manifestations of Love are feeble, dim, inadequate; the starlight glimmerings of Divine goodness, not the going forth of that goodness in its noonday strength. Look at the Cross once more, and view it now in the light of that other oracle: "He loved us, and sent His Son to be the propitiation for our sins."

O trembling heart, and smitten with the sense of guilt, embrace the grand assurance, and know, by embracing it, what it is to walk in the comfort of the Holy Ghost! The atoning death of Jesus is the one great topic of that comfort, — the theme and argument from which it is drawn. And the solace so derived is called the comfort of the Holy Ghost, as being administered by Him,—as being no otherwise embraced by us, than under His gracious influence and operation. Therefore, blessed Comforter, make the announcement of this precious Death in our hearts. Keep it before the eyes of our mind in our daily life and conversation. Let the Cross, pondered on, and laid to heart, minister to us day by day its lesson of holy fear on the one hand, and on

the other of joy and peace unspeakable. Grave those words in characters which can never be effaced—yea, grave them with an iron pen upon the tablet of our hearts,—"BEHOLD THE GOODNESS AND SEVERITY OF GOD."

SERMON X.

CHRIST'S DEATH A PROPITIATORY SACRIFICE.

BY

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A SERMON,

&c.

1 Peter i. 17—20.

"Pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world."

St. Peter was emphatically the apostle to the circumcision. Taught himself by heavenly vision, at the very commencement of his ministry, that through the death of his Lord the wall of separation between Jew and Gentile was for ever destroyed, and that henceforth the true seed of faithful Abraham would be found among the circumcised in heart of every nation, he seems, notwithstanding, to have been chosen of God to labour more especially among his own countrymen. For some years his apostolic duties were limited to Jerusalem and its immediate neighbourhood; and it appears probable, that subsequently, in the different countries which he visited, his efforts were more especially directed to the conversion of the scattered remnant of Israel after the flesh: so that St. Paul's descrip-

tion of his commission was applicable, not to one portion only, but to the whole of his ministerial career :—" The gospel of the circumcision was committed unto Peter, for God wrought effectually in Peter to the apostleship of the circumcision[a]." Hence we find, as we might have expected, frequent indications in St. Peter's Epistles, that he was conscious that he was addressing persons by whom any reference to Old Testament history, or Jewish ceremonies, would be fully understood. In the text we have two such incidental allusions. As the apostle exhorted his Jewish converts to pass the remainder of their earthly course in the reverential fear of God, on the plea that they had been delivered from "the vain conversation received by tradition from their fathers," their thoughts would naturally revert with gratitude to the manner in which the glad tidings of the gospel had set them free from the intolerable yoke of ceremonial observances, imposed by the pharisaic pride of their nation, which, under pretence of honouring the law of God, had obscured all the grace of its promises, and debased the holiness of its precepts.

The other allusion of the text is, not to any perversion of God's law by human tradition, but to the Mosaic Law itself; and directs attention to its ordinances as the shadow, and but the passing shadow, of the lasting and substantial blessing purchased by the Lamb of God :—" Ye were not redeemed with

[a] Gal. ii. 7, 8.

corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot." The Lamb of daily sacrifice, which, morning and evening, was offered up as a propitiation for the daily sins of the whole people of Israel, was purchased by the united contributions of the nation. The command of Jehovah was, that each of the children of Israel should yearly pay a half-shekel as a "ransom for his soul unto the Lord;" and Moses was directed to take the "atonement money," as it is termed,—"that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls[b]."

Now any thoughtful Israelite must have known full well that it was not this corruptible silver and gold which could effectually release the soul from its daily contracted load of guilt. The very terms of the ordinance represented it but as a *memorial;* the remembrancer to each of God's people that the soul of the sinner needed a price to be paid for its ransom; but a price as precious as the soul itself was precious; "atonement money" as infinite in value as the sins of the people were countless.

Nor was it the blood of whole flocks and herds, purchased with the accumulated half-shekels of the congregation, which could convey to the contrite heart the assurance of pardon and safety. The careless might remain satisfied that they had secured the atonement of their souls, when they had

[b] Exod. xxx. 11—16.

paid the fixed price, and beheld the victim sacrificed in their behalf; but the earnest and intelligent would not thus easily find peace. St. Paul appeals to his countrymen, whether it were not a self-evident fact which it was vain to dispute, "that it was not possible that the blood of bulls and of goats should take away sins[c]." The efficacy of the sacrifice consisted in its being the figure and pledge of a better sacrifice yet to come: and many a humble servant of God was enabled during this typical dispensation, to decipher enough of the obscure characters in which the promises of God were written, to discover that, through the sufferings of a Messiah, his sins, "though they were red as crimson, might be as wool[d];" and rejoicing with Abraham[e], and David[f], and Isaiah[g], and Daniel[h], in this dim and distant prospect of the day of Christ, could wait in patience, and faith, and hope for the fulness of time, when Zion's King and Saviour should be led as a lamb to the slaughter, that His soul might be made an offering for sin.

Before I pass on to notice the manner in which the reference in the text to the Jewish sacrifices fixes and illustrates the meaning of the language employed to describe the nature of the redemption effected by the Lamb of God, I would remind you how important are these and similar allusions to the rites ordained in the Old Testament, so frequently

[c] Heb. x. 4. [d] Isa. i. 18. [e] John viii. 56.
[f] Ps. xvi. [g] Isa. liii. [h] Dan. ix. 26.

occurring in the New Testament, as proving that each is in perfect harmony with the other; or rather, that both are consistent parts of that one covenant of grace by which everlasting life is offered to mankind by Christ. The New Testament is not a revelation of new truth, which had never before been communicated to man from heaven; but it is the fuller and clearer exhibition of the same truth on which patriarchs and prophets rested for salvation. They discovered by patient watching the faint shadows of the rising of the Sun of Righteousness, whose meridian beams guide and cheer our steps in the way of life. But it was not a different light, but only a different degree of light, which was vouchsafed to them: whilst the partial light they possessed, and the clearer light we enjoy, was the direct gift of God, and not acquired by any increasing intelligence in the human race.

For, with regard to religious truth, if its one and only safe foundation be a direct revelation from God, it is manifest that it cannot be changed except by another express revelation; nor can its meaning vary with the varying conditions of human society; but it stands forth the same unshaken pillar of truth, the word of God which cannot pass away, amidst all the shiftings of human opinion, and the often revived, and as often exploded, speculations of a philosophy, "falsely so called." Whatever was the method by which a sinner might be reconciled to God, and reach His heavenly kingdom, which Jehovah revealed to Moses, remains still the

one way of salvation, unless God, by a direct revelation, has made known another way. Whatever was the doctrinal teaching of our Lord and His apostles, when sinners drew near to ask what they must do to be saved, continues to this hour to be the knowledge which can alone make us wise unto salvation. There is not one Gospel for one age, and another Gospel for another; still less can the one Gospel, which is intentionally written in such plain characters "that the wayfaring man, though a fool, may not err therein," assume a different phase, and inculcate a different doctrine at different periods of the world's history, and bend itself to be moulded into any convenient shape which the pride, or the ignorance, or the corruption of man may dictate. No,—the Gospel which supported Abel unto death[i], which enabled Enoch to walk with God, and to look forward to the coming of the Lord Jesus Christ with ten thousands of His saints[k], and which imparted a faith to many a saint of old, by which He overcame the world, is still our Gospel,—"for Christ came not to destroy the law and the prophets, but to fulfil;" and we behold by faith the same Lamb of God to whom the earliest saints looked also by faith, although we are enabled, in the brighter mirror of the New Testament Scriptures, to discern in clearer outline the glory of the Redeemer's Person and the perfection of His work.

Nor is the reason doubtful why the Gospel must

[i] Heb. xi. 4. [k] Jude 14.

be the same in doctrine from age to age. For it is the manifestation to man of the Divine will, which is "the same yesterday, to-day, and for ever;" and it is moreover God's remedy for a class of human miseries and perils which do not alter with the intellectual advancement or deterioration of the human race. Man's nature is still as sinful, his guilt as great, his good resolutions as feeble now as they were in the day when sin first entered into the world. Jehovah is still as glorious in holiness; His justice as perfect; His goodness from everlasting to everlasting. Since, then, "the Lord changeth not[l]," and the spiritual necessities of man from generation to generation are the same, there needs no change in the method by which God has ordained that man should be redeemed from eternal death; and the one grand theme which pervades the Word of God, from the first promise to fallen Adam down to the last words of the canon of Scripture, which set forth the hope of the waiting saints, is the exhibition of that mystery of godliness by which God can be "just, and the justifier of him which believeth in Jesus[m]."

But the reference of the apostle in the text to sacrifices, with which they to whom he wrote had been familiar from their earliest infancy, is also of value as exhibiting the true meaning of the terms he himself employs in describing the blessings obtained for sinners by the death of Christ.

[l] Mal. iii. 6.

[m] Rom. iii. 26.

Would we desire to ascertain with certainty the view of the nature of our Lord's atonement which the Holy Ghost, by the pen of St. Peter, intended to convey when he used the expression, "redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot," we are enabled to do so by presenting to our minds the sense in which the Hebrew converts would understand the words. They were, most of them, men of simple, uneducated minds, unaccustomed to discuss the grammatical origin of the terms used, or to discover hidden beneath the subtleties of language a different doctrine from that which at first sight seemed propounded. But they were men who loved and revered their Old Testament Scriptures, and who counted it their chief privilege as children of Israel, that unto them were committed the oracles of God. How then would such, conversant with the Levitical law, interpret the apostle's language? Could they fail of discerning the allusion to the sacrifice of atonement of the lamb offered daily on the altar? Could they err in following out the parallel between the type and the antetype, and learning, from the more essential features of the Jewish sacrifice, the nature of the redemption through the more precious blood of the true Lamb of God?

What, then, are the more remarkable characteristics of the daily burnt-offering, which would rivet the attention of any one desirous to read, through the outward sign, the spiritual grace of which it

testified? There stood in his sight a living animal without blemish, on which the priest's hand was laid as the representative of the people; and when the life of the victim had been taken and its blood shed, then was the whole to be burnt as a *sweet savour* to the Lord; the sign that Jehovah was once more able to view the offerers with favour.

So also, when any individual brought his burnt-offering, his first act was to place his hand upon the head of the victim devoted to death[n]. He thus identified himself with it. He acknowledged that his own life had become due, on account of disobedience, to God's justice, and that he could only be spared by the life of another being substituted for his. And when the blood of the harmless victim was poured out, and sprinkled round about the altar, it was a witness, to those in whose behalf it was shed, both of mercy and of judgment. It declared, in clearest characters, how dreadful was the desert of sin, how nothing short of the life's blood could make satisfaction for it; and yet it told of the grace of God, in suffering the sinner, worthy of death, to escape his doom by means of a victim on which was laid the penalty in his stead.

This is no fanciful interpretation by modern theologians, of figures which conveyed no such ideas to the parties who, thousands of years ago, offered the sacrifices. For the same authority which had commanded the sacrifice, had declared

[n] Lev. i. 4.

in many passages, and in no uncertain terms, its true design, in such language as this :—"The life of the flesh is in the blood, and I have given it you upon the altar to make an atonement for your souls, for it is the blood that maketh atonement for the soul[o]." Hence the pious Jew, when he saw the blood flow round the altar from the innocent victim provided as his substitute, learnt, to his soul's peace, that whilst God's abhorrence of sin was infinite, His pity for the sinner was as large, and that by a means of Jehovah's own appointment the guilty rebel might be reconciled to God, and obtain remission of sins.

It is not, however, only the sacrifice of burnt-offering which was thus a shadow to the Old Testament Church of better things to come. Any who examine, even superficially, the directions given to the Jews concerning their sacrifices, and the accompanying declarations of their purport, can hardly doubt that these sacrifices, whether rightly or wrongly, must have been considered by the Jews as vicarious and propitiatory. What they must have understood by *atonement* was that the victim stood in their place, and was accepted in their behalf; that the efficacy of their sacrifice consisted in the shedding of the blood; and that it was consequent upon that shedding of blood that the punishment which they deserved was remitted, and they were counted righteous before God.

[o] Lev. xvii. 11.

Now if this view of sacrifice, so natural from the terms in which it was commanded, and so universal, were a false one, derogatory to God's character, and based upon a perversion of the language of Scripture, or upon the erroneous traditions of their fathers, it would surely follow that when all these varied types had met their fulfilment in the redemption of the world by the Lamb of God, the apostles who were commissioned to make known the glad tidings of salvation, and who would be preserved from the influence of national prejudices inasmuch as they wrote as they were moved by the Holy Ghost, would not only carefully avoid any expression which might have a tendency to perpetuate these erroneous opinions respecting the nature of atonement, but would set themselves strenuously to oppose and refute a doctrine which would entirely mislead their converts as to the nature of the hope set before them in the Gospel. If the chief design of the incarnation of the Son of God was to exhibit to mankind a perfect pattern of the meekness and spotless purity with which God is well-pleased; if the whole, or principal, glad tidings of the Gospel are comprised in the revelation that a Being, clothed with our humanity, did in our flesh submit His will entirely to the Divine will, and offer an obedience without blemish, even to the yielding up of His body to the painful and shameful death of the cross; and that henceforth the sinner, groaning beneath the tyranny of his own selfish will, and

trembling at the prospect of the just punishment of his guilt, might derive both liberty and peace of soul by looking to Jesus, and reading in His mission to earth, how gracious and loving our heavenly Father is; and learning, in His perfect conformity to the law of holiness, how every man too may burst the chain of his sins;—if this were the essence of the Gospel, and not rather that the Lamb of God was the divinely appointed substitute in the room of the guilty; that His death was a full propitiation for the sins of the whole world; and that by the shedding of His precious blood God's justice was satisfied, God's holiness vindicated, man's pardon purchased, and his soul and body redeemed from the curse which was his just due; so that he reads in the agony of those sufferings when Jesus was bruised for our iniquities, (and reads till his hard heart is melted by such boundless love,) how God can be faithful and just, as well as merciful in forgiving his sins;—if this latter view, which is the one which the vicarious character of the Old Testament sacrifices sanctions, be the wrong one, and the former, which makes the *death* of Christ but the last and noblest scene in a whole life of self-sacrifice, be all that God would have us to know; then, assuredly, should we find the apostles never referring to those sacrifices except to expose this fundamental misconception arising from them, and as constantly warning believers against entertaining exaggerated conceptions of the effi-

cacy of Christ's death, and erroneously making this one act in the Saviour's life the substance of the Christian's faith, the basis of the Christian's hope.

Now is this, or the very opposite, the characteristic teaching of the Apostolic Epistles? We naturally turn first to an epistle addressed specially to Hebrews; the primary object of which is to exhibit the nature and perfection of the priesthood of Christ by a reference to Levitical institutions. There we read that, "whilst almost all things are by the law purged with *blood*, so Christ was once offered to bear the sins of many[p];" "that the new and living way by which sinners have boldness to enter into God's presence is by the *blood* of Jesus[q]." If we turn again to an Epistle addressed, as its contents prove, to a Church in which there was a considerable proportion of Jewish converts, we find an elaborate statement of the universality and greatness of human sinfulness, that there may be exhibited more clearly the sufficiency of the remedy which God's love had provided; whilst that remedy is stated, sometimes in a continuous argument throughout many verses, sometimes in a brief sentence, to be, that "when we were enemies we were reconciled to God by the *death* of His Son; that Christ *died* for the ungodly; was delivered for our offences[r]." The same doctrine is stated as dis-

[p] Heb. ix. 22, 28. [q] Heb. x. 19, 20.
[r] Rom. v. 10, 6; iv. 25.

tinctly in St. Paul's other Epistles. To the Galatians he writes,—"Christ hath redeemed us from the curse of the law, being made a curse for us[s]." Not only are the precepts of the law fulfilled by man's Redeemer, but its penalty is submitted to for man's sake, and the punishment endured of all it threatened. Of the same character is the doctrinal teaching addressed to the Corinthians:—"Christ died for our sins, according to the Scriptures." "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him[t]."

Nor can it be affirmed that this remarkable phraseology, descriptive of our Lord's oblation of Himself, is peculiar to the writings of one apostle. It is the language of them all. Their Master's solemn words at His last Supper could never be effaced from their hearts, and formed the key-note of all their preaching,—that "*His blood* was shed for many for the remission of sins[u]." Hence we find St. Peter, in the Epistle in which the text occurs, further reminding his converts that "Christ His own self bare our sins in His own body on the tree;" and again: "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God[v]." In like manner St. John declares it to be the doctrine which they who walk in the light will receive as a message from God that "the blood of Jesus Christ His Son cleanseth from

[s] Gal. iii. 13.
[t] 1 Cor. xv. 3; 2 Cor. v. 21.
[u] Matt. xxvi. 28.
[v] 1 Pet. ii. 24; iii. 18.

all sin[w];" whilst in the opening to the book of the Revelation we find evidence that the doctrine he thus taught was the joy of his own heart, and that the mere mention of the Redeemer kindled in his soul the most fervent thanksgiving "unto Him who hath loved us, and washed us from our sins *in His own blood*[x]."

Thus is the plain language of the New Testament in perfect harmony with the emblematic teaching of the Old respecting the propitiatory nature of the Atonement; and this peculiar doctrine, dimly shadowed forth in Abel's earliest sacrifice, and developed with increasing clearness from age to age, in the promises to the patriarchs, in the typical services of the law, and the evangelical teaching of the prophets, became in the latter days, after Christ had given His flesh for the life of the world, the subject to which the apostles in their preaching and writing attached the most paramount importance; so that Christ crucified was the summary of their own teaching and of their converts' faith; whilst, on account of its opposition to the prejudices of human pride, it formed the chief stumbling-block to Jewish and Gentile reception of the truth as it is in Jesus.

May we not further assert of this doctrine, that we are "redeemed by the precious blood of Christ," that whilst it is still found as unpalatable as ever to the carnal mind, it is the one truth which holds

[w] 1 John i. 5—7. [x] Rev. i. 5.

out substantial hope to the sin-convinced, and imparts energy to the weak. It may be well, indeed, to tell me of a living Redeemer, who, as man, triumphed over every form of sin and temptation, and lovingly calls me to do as He did, and to mortify, even to crucifixion, the flesh with its affections and lusts. I feel this to be true and right; but if this be all the light and help which I can gain from Christ's mission to earth, it leaves me helpless and hopeless as before. For my spiritual condition is one of guilt as well as of weakness. As I search into my real state, as one who must shortly appear before God, my conscience is weighed down by a sense of criminality, as well as my heart grieved by a sense of enmity. Not only do I fail each day in the extent of obedience to God's holy law, which I promise and desire to fulfil, and seem to discover a larger amount of failure in every respect, the more carefully I strive after perfection; but as I look back on each day of my life, I discern an accumulating load of transgression, the weight of which is grievous, and the burden intolerable. And though I know that He, to whom I must give account, is my loving Father, I know too that He is my just Judge; one whose wrath must be manifested against sin, however much He may pity the transgressor. Thus knowing the *terrors* of the Lord, I find no refuge from the arrows of Divine justice in learning that Jesus was holy, and harmless, and undefiled; and that if I war a good warfare as He did, I shall

come forth from the conflict as victorious as He did. This may be a cheering war-cry from the Captain of our salvation to those already strong and holy, but what can it do for me, who am vile and without strength? I need a Saviour who will make a change in my outward circumstances as regards my liability to the claims of a broken law, as well as make a change in my ability to shun evil. I need an immunity from the penalty of past guilt,—a righteousness freely conferred upon me, which may insure my acceptance before a righteous God. And what my soul pants after, it finds that Jehovah's love has provided. I learn, on the warrant of God's own Word, that Emmanuel has satisfied, in my behalf, the inviolable claims of God's justice; so that whilst the moral government of a righteous sovereign is vindicated by the atonement, the guilty sinner is placed in a new condition with respect to that holy judge who scans his most secret faults. "By the obedience of one, many (the multitude of believers) are made righteous[y]." Like the guest admitted to the feast, because he is clad in the wedding garment provided by the munificence of the king himself, the sinner is accepted before God because his iniquities have been laid upon his Redeemer, and the Saviour's righteousness by faith becomes his own. Hence it is that the sin-accused conscience finds "peace with God, through our Lord Jesus Christ[z]." For, although the more it

[y] Rom. v. 19. [z] Rom. v. 1.

contemplates the perfection of Jehovah's nature, the more it discovers, in the light of God's dazzling purity, how vast is human guilt, how worthless all human merit, it discovers also, that whilst sin has been fully punished, the contrite sinner is effectually "redeemed with the precious blood of the Lamb of God."

Is it any wonder, then, that the trembling criminal should be loth to have plucked roughly from his grasp this only staff on which he feels he can lean safely? Can he be prevailed upon to part easily with a doctrine which his own experience and God's Word alike testify to be his one plea, his one hope. No! from age to age has the Church of God held fast the scriptural doctrine of the Atonement; whilst the individual members of that Church have built their faith upon this tried foundation laid in Zion, and have not been confounded. With God's Word in their hands, their eyes have been continually fixed on the Lamb of God as their propitiation; and through the vicarious efficacy of Christ's death have they been enabled to live in humble faith, and to die in stedfast hope; assured that, in a better world, they shall know even more of the surpassing love of their Saviour, and shall, by virtue of His atonement, enjoy the bliss of perfect holiness in the presence of God.

Upon what plea, then, is it that we are required to reject a truth which, in life and death, the saints of God have proved to be "a faithful saying, and

worthy of all acceptation," and are called upon to embrace another Gospel which is opposed to the letter of Scripture and to the faith of every orthodox Church? The reason assigned is no new one. It is borrowed from the Socinians, and is urged almost in their very words. It is that the doctrine of the Atonement represents the Divine Being as taking pleasure in suffering; and that any theological system based upon the principle that the death of one Being can make satisfaction for the transgression of another, is repugnant to the "inward consciousness of man."

Perhaps, with reference to this painful controversy, it may not be needless to caution my younger hearers to be on their guard against receiving a statement of what is the scriptural and orthodox doctrine of the Atonement from the lips or writings of opponents. It is an old and subtle artifice of the impugners of Scripture to attempt to subvert the truth by slight but not unimportant misstatements of it. Sometimes unconsciously, sometimes intentionally, by the introduction of a word or two, the language is exaggerated and misinterpreted of those who are contending for the faith once delivered to the saints; and whilst the opponent triumphantly dilates upon the terms he has himself introduced, as irrational and repulsive, the unwary listener is gradually persuaded to believe that the generally received doctrine of the Atonement is itself irrational and repulsive, solely

because its coarsely-drawn caricature is shewn to be so.

But even if the charges of the objectors to the scriptural doctrine of the Atonement were well founded; even though it were true that, in representing God as reconciled to man by the death of His Son, we represented Him as being, without that precious sacrifice, pitiless and vindictive; then, if such doctrine were fully borne out by the Word of God, would we say, Perish for ever the thought that God's character is to be interpreted by man's conceptions of right and wrong, rather than by His own revelation of Himself. Shall the ignorant creature not only presumptuously ask, "Why hast Thou made me thus?" but with still more blasphemous boldness demand, "Why art Thou thus?" and not rather fall back upon the reasoning of the apostle,—"Nay but, O man, who art thou that repliest against God[a]?" and in the pride of thine heart canst not believe that there may be secret things which belong to the Lord thy God[b], and that "His ways are higher than your ways, and His thoughts than your thoughts[c]."

Whilst, however, in the examination of the deep things of God, the loftiness of intellectual pride often needs to confess, "Clouds and darkness are round about Him, although judgment and justice are the habitation of His throne[d];" with respect to

[a] Rom. ix. 20.
[b] Deut. xxix. 29.
[c] Isa. lv. 9.
[d] Ps. xcvii. 2.

the doctrine of the Atonement there is no such difficulty in reconciling it with what we elsewhere gather from Scripture concerning the character of God, inasmuch as the apparent opposition is the creation of man, and not derived from revelation. For the Scriptures nowhere represent God as implacable, but as having from the beginning so loved the world, as to have planned and completed the Atonement; having preordained, as the text states, before the foundation of the world, the shedding of the precious blood of the Lamb of God as the price of man's redemption. Thus in the covenant of grace God is proved "*holy*, and *just*, and *good*," and every attribute of Jehovah is "magnified and made honourable." It is the constant failing of man's limited intelligence to attempt to exalt one attribute of Jehovah by the surrender of another, and to throw light upon His love by veiling His justice. But the salvation of the Gospel, whilst it immeasurably heightens the glory of each attribute, exhibits them all in perfect harmony, so that each sheds a lustre on the rest, and "mercy and truth meet together, righteousness and peace kiss each other[e]." O where can we find set forth in more awful reality the immutability of God's threats, the severity of His justice, His infinite abhorrence of sin, than in the simple narrative of the Agony and Bloody Sweat, the Cross and Passion of God's co-equal Son? yet whence can we derive more over-

[e] Ps. lxxxv. 10.

whelming evidence of Divine mercy and love, than from the contemplation of the Lamb of God pouring forth His "precious blood" for our redemption? Thus in the Atonement the attributes of Jehovah are each of them more fully displayed. Man's redemption derived its origin from their harmonious combination; its execution is the work and result of them all: and the finished salvation of God's elect will glorify them all throughout eternity; for the song, ever new, ever lasting, of thousands of thousands of angels and elders round about the throne, is, "Worthy is *the Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing[f]."

Suffer me, then, to press upon you, my younger brethren, the incalculable importance of holding fast, in all simplicity and integrity, the form of sound words which you have received, not by the uncertain tradition of your fathers, but by the unvarying testimony of Holy Scripture. It may be we have reached the confines of those last perilous days, in which iniquity and error shall abound, and when false doctrine will be rendered more attractive and dangerous by the intelligence, and earnestness, and moral worth of its misguided expounders. In such case there is but one safe test of truth and error:—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them[g]." Seek to have your minds

[f] Rev. v. 12.

[g] Isa. viii. 20.

fully convinced of the Divine authority of the Word of God. Study carefully the varied evidence of its inspiration. Suffer not your thoughts to be diverted from the essential point you have to ascertain, viz. that all Scripture is given by inspiration of God, by unprofitable discussions as to the exact mode and extent to which the holy men of old were moved by the Holy Ghost in what they wrote; for these details are not among the things revealed to us. What is revealed most clearly is the fact that "all Scripture is given by inspiration of God[h];" and this inspiration differing in essence, and not in mere measure and degree, from any gracious influence by which gifted men are enabled, by their writings, to commend truth to men's consciences. So that the Bible is not only incomparably the best of many good books, but it is a book altogether unlike other books, in that it is the one direct, infallible, authoritative communication of God's will to man, although we may in vain speculate on the precise limits or mode in which the thoughts of the human penmen were guided and controlled. All that you need to be convinced of is, that "*God* spake at sundry times and in divers manners" by the writers of the canon of Scripture, so that in it is contained whatever is "profitable for doctrine, reproof, correction, or instruction in righteousness;" and then, "receiving with *meekness* the engrafted word, which is able to save your souls[i]," follow with

[h] 2 Tim. iii. 16. [i] James i. 21.

undoubting faith and unreserved obedience this law of God, which will be a sure light to your feet amidst all the snares of false doctrine or evil living.

Expect not, however, to be able to do this without exposing yourself to some ridicule and opposition. The bold pretensions to superior intelligence of false teachers, and the apparent novelty of their statements, will ever prevail on many to side with them; whilst the doctrine of the Atonement will always be so humiliating to human pride, that to the carnal mind there will appear in Christ crucified "no beauty that it should desire Him." Be not, then, afraid of being pitied as the slave of old-fashioned prejudices, and despised as a person of weak and contracted powers of mind, because you receive with deepest reverence and implicit faith, "every word which proceedeth out of the mouth of God." Be not ashamed of counting the cross of Christ your glory, and of esteeming the value of His blood-shedding as beyond all price. Rather let the memorable words of Hooker respecting Christ's Atonement be expressive of your firm resolve,—"Let it be counted folly, or phrensy, or fury, or whatsoever, it is our *comfort* and our *wisdom*. We care for no knowledge in the world but this; that man hath sinned, and God hath suffered; that God hath made Himself the sin of man, and that men are made the righteousness of God[k]."

Suffer me, finally, to remind you that the heart-

[k] Sermon on Justification.

felt reception of this doctrine will constrain you, as the text asserts, to "pass the time of your sojourning here in fear;" that godly, child-like fear, which will enhance every joy of life, and mitigate every sorrow, because it will enable you to live continually in the light of God's countenance. Yes! he who has learnt to his soul's peace how precious is the blood of the Lamb of God, gladly yields himself soul and body to be washed in it from all uncleanness. The world's practices, the world's maxims, the world's pleasures are renounced for Christ's sake. They who with truest heart are ever looking to Jesus, as the Author and Finisher of their faith, will ever be found the most diligent and patient in running the race set before them, "laying aside every weight, and the sin which doth so easily beset them." Let this, then, be one evidence to ourselves and to others, that we hold the true faith. Let us commend sound doctrine to the wavering, by exhibiting the influence of that doctrine in moulding our own characters into conformity with the mind that was in Christ Jesus. Let us defend sound doctrine from the assaults of adversaries, by proving in our daily lives its infinite superiority to any false system, in producing the fruits of righteousness and true holiness. If we appeal, and with justice, to the comparative results of the religion of the Bible, above any religion of human construction; and maintain that the individual who takes the Bible as his rule of faith and practice will be found more unselfish,

more pure in motive and blameless in life, than those who declare themselves as much dissatisfied with the morality of the Bible as they are opposed to its doctrines; then let us not contradict our words by our deeds, but, whilst we thankfully rejoice that Christ died for our sins, let us constantly remember that He died for all, "that they which live should not henceforth live unto themselves, but unto Him who died for them[1]."

[1] 2 Cor. v. 15.

PRINTED BY MESSRS. PARKER, CORN-MARKET, OXFORD.

SERMON XI.

GOD'S REVELATION AND MAN'S MORAL SENSE CONSIDERED IN REFERENCE TO THE SACRIFICE OF THE CROSS.

BY

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A SERMON,

&c.

HEB. ix. 11, 12.

"But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

EACH book of the New Testament implies the whole of the Christian scheme; yet each teaches its own lesson. One is the doctrine throughout; yet, as that unity of doctrine contains within itself variety, so each portion of Holy Writ more emphatically lays down and enforces one particular portion of the truth. Thus the Epistles to the Galatians and to the Ephesians, to take no other example, entirely coincident as they are in their teaching, yet dwell more specially each on different points of the faith; and so the Epistle to the Hebrews, from which my text is taken, will be found to contain a special lesson of its own. That lesson is the connexion between the dispensations of the Old and New Testaments, and more espe-

cially the position held by our Lord Jesus Christ in relation to the figures and types of the Jewish covenant. Thus it is pointed out that He was the great Prophet and Lawgiver typified by Moses, the great High Priest typified by Melchisedec and Aaron, the great Captain of Salvation typified by Joshua; but most of all He is depicted to us as the great antitype, who was dimly foreshadowed by the Mosaic sacrifices, the one great predestined Victim to be offered by Himself, the true High Priest, the Sin-offering for the world, the Expiation for all mankind.

Thus Bishop Butler writes:—"The doctrine of the Epistle plainly is, that the legal sacrifices were allusions to the great and final atonement to be made by the blood of Christ, and not that this was an allusion to those[a]."

Indeed, the Sacrifice of Christ on the Cross is the key, and the only key, by which we can understand the meaning of the system of Jewish sacrifices, and the prevalent practice of propitiatory rites among the heathen. Without this key all is perplexity and confusion; with it, all is clear and comprehensible. Everywhere, throughout the world, we meet with the belief that two things are necessary for man, by which to approach his Maker: the one is Prayer, and the other Propitiation; and the means by which this propitiation is to be effected is as universally held to be

[a] Anal., part ii. c. 5.

Sacrifice. Thus much is an acknowledged fact,—acknowledged by all whose dogmatic bias is not so strong as to prevent them from accepting the plainest evidence of history. How are we to account for the fact? Among the Jews, we know that propitiatory sacrifices were established directly by Divine appointment; and further, we know, if we believe the words of Holy Writ, that such sacrifices were only efficacious, so far as they were efficacious, because they were the signs and types of the Sacrifice of the Cross. The origin of sacrifices in the heathen world is more uncertain. The more common opinion is, that they too were of Divine original appointment, and that they were propagated throughout the world together with the growth of mankind, as commanded at first by God. Thus Jones of Nayland writes:—"It was never thought, from the days of Cain and Abel, that there could be such a thing as piety to God without sacrifice. And the same holds good to this day. He that does not offer to God some sacrifice is not pious, but impious; his prayers are an abomination. But how could such a persuasion enter into the heart of man, otherwise than by revelation from God? No man could think that the shedding of innocent blood would take away sin, unless he had been originally told so on unexceptionable authority; so that the very existence of such a thing in the world is sufficient to prove that it came from revelation; and divines

think, with good reason, that it came in with the first promise in Paradise :—'The seed of the woman shall bruise the serpent's head[b].'" And Bishop Butler :—"Sacrifices of expiation were commanded of the Jews, and obtained amongst most other nations from tradition, whose original, probably, was revelation[c]."

If, then, the sacrifices of the heathen were appointed originally by God, we know at once their purpose. They were intended, like the Jewish sacrifices, symbolically to represent the efficacious Sacrifice of the Cross ; but let us suppose, as others have thought, that we have not sufficient grounds for believing in the Divine original appointment of heathen sacrifices ; still their existence would imply a universal sense of the need of expiation by sacrifice ; a craving of the great heart of mankind, which would indeed speak the voice of God, for the maxim is a sound one, ὃ πᾶσι δοκεῖ, τοῦτ' εἶναί φαμεν. And thus they would in truth support the doctrine of the Cross in a somewhat different way, indeed, yet as strongly as though they had, like the Jewish rites, been instituted directly to shew forth His death until He came[d].

[b] Religious Worship of the Heathens, vol. vi. p. 196. 1826.

[c] Anal. ii. 5.

[d] Professor Jowett, (Commentary, vol. ii. p. 478,) holds that the Jewish and the heathen sacrifices must stand or fall together; both of them, or neither of them, must, in his opinion,

Now let us suppose a man unacquainted with the Christian scheme of salvation, as contemplating this universal fact of expiatory sacrifice. Surely he would be much perplexed by it. He would mark "the smoke of the offerings going up," and "the carcases of dead animals strewing the courts of the temples. It would be a sight scarcely tolerable" to him[e]. He would say that there was no relation, so far as he could see, between "the death of a sheep and the pardon of sin[f]." He would count the idea of propitiation strange, and the notion of efficacy in the vicarious suffering of a creature

have owed their origin to Divine appointment, and have had a typical meaning. It is not at all necessary to hold this "connexion between the heathen and Jewish custom of sacrifices;" but is not any one who does hold it, and who likewise professes a belief in the Old and New Testaments as a Divine revelation, bound to regard both as of Divine appointment? But Mr. Jowett does not so regard them: on the contrary, he ties the heathen and Jewish sacrifices together, for the purpose, as it would seem, of overthrowing the authority of the latter by the fact of the former. The Jewish sacrifices, he argues, cannot be held to have any other origin, or meaning, than the heathen sacrifices. The heathen sacrifices he then explains to have been performed with the following intent: — 1. That the gods might feast as men. 2. Something magical, and to us unintelligible. 3. To express vague awe. 4. To abolish ceremonial pollution. Is it not beyond measure strange to see the idea of providing food to the Lord God of Hosts, the Lord Jehovah, thus attributed to the Jewish sacrifices by means of the middle term of heathen sacrifices, as would seem to follow from Mr. Jowett's argument? That the thing really signified by heathen sacrifices was "propitiatory atonement," is shewn by Abp. Magee in answer to Dr. Priestley, vol. i. pp. 83 and 166.

[e] Jowett, vol. ii. p. 477. [f] Jones of Nayland, vol. iii. p. 227.

absurd. Then let him be taught the doctrine of the Fall of Man. Let him learn that once God and man walked together in the garden of the world as friends; but that man had, in the abuse of his free-will, chosen evil instead of good; that thenceforth his nature was corrupted by sin; that he had severed himself from his Maker; that God's face was turned away from him, and that however merciful his heavenly Father was, still that all that sinful man could deserve, and therefore receive, from Him who was the God of Justice, was punishment; and that there was no power left in man to draw himself out of this unhappy state. Let him be taught this, and let him feel in himself the working of original sin, and then he would acknowledge that there was indeed need for propitiation; that prayer was not in itself sufficient; and he would search here and there for means of drawing nigh to God.

But still he would be perplexed. Why should this propitiation be in the form of a sacrifice? How, he would ask, can the blood of bulls and goats cleanse away my sin, and make me capable of acceptance in God's sight? True, I understand and feel that some expiation is required; but why should not an offering of the fruits of the ground, or any act of self-denial on my part, be as efficacious as the blood-shedding of an animal?

At this point declare to him the wondrous fact, that the Son of God condescended to come down

from heaven and to die upon the Cross; open to him the doctrine of the One Great Sacrifice; tell him, in the words of Scripture, that Christ is "the Lamb of God which taketh away the sin of the world[g];" that "God set Him forth to be a propitiation through faith in His blood[h];" that "we are reconciled to God by the death of His Son[i];" that "He redeemed us from the curse of the Law, being made a curse for us[j];" that "God was in Christ reconciling the world to Himself, not imputing their trespasses unto them[k];" that Christ "reconciled both Jews and Gentiles unto God in one body by the Cross[l];" "that He is the propitiation for our sins, and not for ours only, but for the sins of the whole world[m];" that it was not really "the blood of bulls and of goats" which "took away sin," but "the offering of the Body of Jesus Christ once for all[n];" that "Christ was once offered to bear the sins of many[o]." Would there not be a flood of light thrown back upon his difficulties; would he not confess that this did indeed make clear what was before perplexing to him; that he had now been supplied with an explanation which

[g] John i. 29.

[h] Rom. iii. 25.—Professor Jowett translates διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, "through faith, by His blood;" remarking, as his reason, that no such expression as faith in the blood, or even in the death of Christ, occurs in Scripture.—Vol. ii. p. 121.

[i] Rom. v. 10. [j] 1 Pet. i. 19. [k] 2 Cor. v. 19.

[l] Eph. ii. 16. [m] 1 John ii. 2.

[n] Heb. x. 10. [o] Heb. ix. 28.

would, and which would alone, account for the phenomena which he had been studying?

It is a sore thing, which good men feel very deeply, that it is necessary from time to time to recur to, and to argue for, such a prime truth as the Expiatory Sacrifice of Christ,—the foundation-stone, without which the edifice of Christianity must fall headlong to the ground. St. Paul bids us not linger in such "principles of the doctrine of Christ," as "repentance from dead works and faith toward God, the doctrine of baptisms and of laying on of hands, and of resurrection of the dead and of eternal judgment;" which he calls "laying the foundations again," instead of "going on unto perfection[p]." How much less, then, in that which is the foundation of these foundations, without which each one of them would be unintelligible and meaningless. Yet such necessity is sometimes laid upon us, and it is not without its advantages. Assured as we are of the soundness of our foundation-stones, we cannot fear from time to time to handle them, and try them, and exhibit their strength; grieving only that they should serve to any as stumbling-stones and rocks of offence. In some such way as this God frequently brings good out of evil. It was the assaults of the Deists which called into existence the invincible corps of Christian apologists,—the Butlers, Berkeleys, Leslies, Paleys, and other writers, who proved incontestably the reasonableness of ac-

[p] Heb. vi. 1.

cepting Christianity, though itself above reason. It was the assaults of Priestley and the Socinian school which brought out Archbishop Magee's unanswerable work on the Atonement and Sacrifice of Christ. And so we may each of us learn to realize our Lord Jesus Christ more truly and vividly as our loving Saviour, when we have been led, by whatever circumstances, to the nearer contemplation of Him as the Great Sin-offering, who hath borne our griefs and carried our sorrows, who was wounded for our transgressions, and bruised for our iniquities; on whom the chastisement of our peace was laid, and by whose stripes we are healed.

It is especially the Cross—that is, the doctrine of the Sacrifice—which has ever been foolishness to the perplexed intellect of the world. Men will accept Christ in part of His character as Mediator. They will listen readily while they hear of Him as the revealer of God's will, as publishing afresh the law of nature, as enforcing pure morality by precept and example. They will accept Him, too, as the King, as well as the Prophet. Nay, they are not unwilling to acknowledge Him in part of His Priestly character likewise. He may be the great Intercessor—but when the Law, the Prophets, the Evangelists, and the Apostles, with unfaltering voice and consentient testimony, represent Him as offering Himself a Propitiatory Sacrifice, and so making Atonement for the sins of the world,—this is foolishness to the world; it babbles about its reason or its moral

sense, and explains away the doctrine (as anything and everything else might be explained away) as a mode of Jewish thought or expression.

I would desire this afternoon, though well conscious of the awfulness of the subject, and the danger of handling it unworthily, to examine the plea put forward in the name of the Moral Sense. It is said that the doctrine of the Sacrifice is contradictory to the attributes of God; for that, first, it is not in accordance with His Infinite Mercy to require a propitiation in place of granting a free and immediate pardon; and, secondly, that it is not in accordance with His Infinite Justice to lay upon one the punishment of another's guilt. The first difficulty is summed up in the word *sacrifice;* the second in the word *vicarious.* These are, I believe, the real difficulties felt; and I would say, that the reason why I have selected them is not so much because they have been urged by any particular objector, as because they are the greatest difficulties that beset this portion of the truth; and on that account, when our attention has been called to the subject, the most worthy of consideration.

I. In a cultured age, there are naturally found two classes of minds. Of one, Bishop Butler would serve as the type, who bowed his giant intellect before the Word of God, because piety told him that it was the religious, and philosophy that it was the reasonable, course to pursue. The other is not able so to humble itself, and deals with Revelation as its

superior, harmonizer and interpreter. The one accepts God's account of Himself, however much enveloped in mystery; the other creates its God according to its own conceptions, and rejects any acts or qualities attributed to Him by revelation, which militate against such conceptions, as "involving contradiction to the Divine attributes[q]." Is the latter, I will not say the religious, but the reasonable, course to pursue?

1. In considering this subject, the first point to notice is this,—that God's nature must of necessity be to us incomprehensible. There are certain limitations to our faculties, within which alone, by a law of our minds, we are able to form positive conceptions. Whatever transcends those limits is to us incomprehensible. Not to dwell on other points, there are two conditions under which alone we have perceived, and we can therefore, correctly speaking, only conceive or realize the nature of a Being who exists under the same conditions. These conditions are Time and Space. But God exists under neither of these conditions. The attributes, therefore, of Eternity and Omnipresence, which yet none would deny belong to Him, prevent the possibility of our comprehending His nature, and conceiving Him as He is[r].

2. Next we must observe that there are ideas or

[q] Jowett, vol. ii. p. 482.

[r] See the Rev. H. L. Mansel's profound and valuable work, "Prolegomena Logica;" and also his pamphlet on "Eternity."

principles in our own minds which are apparently contradictory one to the other; but yet we are unable to reject either of them, because we find them as facts in ourselves. Thus the idea of the necessity of an external cause for the production of actions, (on which the Necessitarian founds his system,) and the idea of the self-originating power of the will, (on which is based the system of Free-will,) seem to conflict with each other. Do we, therefore, conclude that they are *absolutely* contradictory, and therefore that one or other of them must be false? We cannot do this, because both of them are given to us by our nature. What then? We conclude that it is only *relatively* to our powers of apprehension that the contradiction exists; that while our minds are constituted as they are, the combination of these two ideas must be to us a mystery;—not, in short, that *they* are contradictory to each other, but that *we* cannot reconcile them. So, too, the idea of God's Omnipotence and Providence, on which the doctrine of Predestination rests, seems to conflict with this same idea of originating power as possessed by ourselves. Do we reject either? No; we acknowledge a mystery, and say, not that these ideas are contradictory, but that we cannot reconcile them.

3. Thirdly, the conception that we have of God, whether drawn from Scripture or formed by the mind, is necessarily and rightly that of a nature containing and made up of all perfections. He is Omnipotent, Omniscient, Omnipresent, All-merciful, All-good,

All-holy, All-just, All-pure, All-loving, All-righteous. All good qualities in their utmost perfection are attributes of Him. But can we reconcile these attributes in their infinite perfection one with another? Not so: we can take one of them, and follow it out, as it were, into infinity; but then it must exist alone,—otherwise, after we have traced it, so to speak, for a little distance, we find it impinging against one of the other attributes. What are we then to do? To cry out, Here is a contradiction? No; but to say thoughtfully, Here is to me a mystery: I cannot reconcile these two things, but I know that they are reconcileable, otherwise there could be no such Being at all as God.

Thus, we may grasp the idea of Omnipotence; we may draw a picture to ourselves of things in heaven and things in earth, and things under the earth, bowing down before the Almighty One. We can present Him to ourselves as ruling with sway uncontrolled, and none saying Him nay; as doing what He will, when He will, and as He will. But here we are, as it were, stopped. Can He do an act that is wrong? No; for All-goodness is one of His attributes, as well as Omnipotence. Shall we then say that He is either not Omnipotent, or not All-good? No; we acknowledge that there is, not a contradiction, but a mystery.

Or, again, we might take the old difficulty of undoing the past,—the

Μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται
Ἀγένητα ποιεῖν ἅσσ' ἂν ᾖ πεπραγμένα.

Can we reconcile this impotence with the perfect attribute of Omnipotence? We may throw together a certain number of words about the difference between Time and Eternity, and fancy that we have explained it, but the difficulty remains just the same. We have only explained why we cannot explain it. The truth is, that we do not limit Omnipotence by acknowledging the difficulty, but simply admit that our minds are not capable of grasping Omnipotence in its relation to a state of which we have had no experience.

4. Let us now apply the same line of thought to the two attributes of Infinite Justice and Infinite Mercy. We are able, more or less, to represent to ourselves the idea of a personification of Justice. We can conceive of an All-just Being dealing with every one according to his merits; acting, as it were, by line and measure, from which He does not and cannot deflect; dispensing reward to the righteous, and punishment to the guilty; firm, unimpassioned, unbending; ready, indeed, to receive the fallen to His favour, but only when the uttermost farthing has been paid, and the exact amount of satisfaction has been rendered.

Again, we are able, more or less, to represent to ourselves the idea of a personification of Mercy. We can conceive of an All-merciful Being, ready, willing, yearning to forgive, projecting Himself, as it were, from Himself, and starting forward to help the weak, to console the suffering, to lead the wan-

dering, to bind up the broken heart, to overlook the deficiencies of the unworthy, to put aside the sins of the guilty, to amnesty the past, to cover all under His wings, to gather all to His bosom, to wipe away all tears, and bid sorrow and sighing for ever flee away.

Separately, then, we may seem to be able to approximate towards a conception of the attributes of Justice and of Mercy; but if we try to combine the two ideas, we are utterly baffled. How can the righteous Judge cover the sins of the guilty? How can the loving Father refuse to gather His erring children within His arms?

Suppose, then, that Revelation represents God to us as the All-just One. What! exclaims the Moral Sense of the natural man, will you tell me of a God who cannot freely forgive the guilty? "Even a man's debt may be freely forgiven," and "we have not so learned the Divine Nature, believing that God, if He transcend our ideas of morality, can yet never in any degree be contrary to them[r]." Suppose, then, that Revelation represents Him to us as the All-merciful One. What! exclaims the same Moral Sense, will you overthrow the foundation of law and right? Will you "sully the mirror of God's justice and overcloud His truth[s]?" "Will you cast a shadow upon His holiness?" "How then shall He judge the world?" "We have not so learned the Divine nature." Suppose, then, that

[r] Jowett, vol. ii. p. 472.

[s] Jowett, vol. ii. p. 480.

Revelation represents Him to us as at once All-just and All-merciful. This can only be done in one of two ways: either by representing Him in one set of texts, and in one course (if I may so speak) of His acts, All-just; and in another set of texts, and another course of His acts, All-merciful; or else, by limiting the one attribute by the other. If the former is done, then the Moral Sense objects against the first set of texts, and the first course of acts, that they do not represent Him as All-merciful; against the second, that they do not represent Him All-just. If the latter, then cries the Moral Sense, you do not represent Him as All-just, or All-merciful, at all, but as something which is neither one nor the other.

Thus we see, that *whatsoever* revelation of Himself God vouchsafes to man, it *must* be open to cavils brought against it in the name of man's Moral Sense. If it were not so open, it would be thereby proved to be false, because it would be representing to us a Being whose nature our minds could grasp, and whose attributes we could reconcile. I say, *in the name* of the Moral Sense, for it is not really that divine faculty which cavils and objects. The Moral Sense would be willing enough to confine itself within its own limits, and when taught by reason that it was dealing with the Infinite, which the mind of man could not comprehend, it would be ready to acquiesce in the existence of a mystery. It is not, I say, the

Moral Sense, but a subtle form of the "pride of human reason[t]," which refuses to acknowledge that the powers of the human mind, and its faculties, are not the guage by which everything is to be tried, of things in heaven, and things in earth, and things under the earth. Would you span the heavens with your hand? Would you count the sands of the shore with your fingers? Would you hold the ocean in a water-glass? Each one of these attempts would be more wise, more reasonable, and more philosophical, than objecting to the revelation of the Infinite, because our finite minds cannot reconcile His attributes; and therefore, that His acts, of whatever nature they may be, are necessarily open to cavil, if cavil we will, not on account of the quality of the acts, but of our feebleness of capacity. When, then, we hear the doctrine of the Sacrifice of the Cross objected to in the name of Moral Sense, as "inconsistent with the Divine attributes," let us recollect what the objection really means. It means this,—that while confessedly incapable of reconciling the requirements of Infinite Justice and Infinite Mercy ourselves; while forced to allow that any whatsoever revelation to man of God's march of mystery must *seem* to conflict with one of these attributes or the other, not because it does conflict with either of them, but because of our own weakness of comprehension, yet we declare that we will reject that fundamental truth which Prophet, and

[t] Jowett, vol. ii. p. 468.

Evangelist, and Apostle with one tongue proclaim, which has been accepted by all Christians in all ages as the basis of Christianity, because it *does* seem to us to conflict with one of those attributes; the very thing which, if it were true, we had to expect, in consequence, not of the character of His acts, but of our limited capacity.

II. Almost all that I have said in reference to the supposed moral objections against the doctrine of the Sacrifice of the Cross as irreconcilable with Infinite Mercy, will apply, with little change, to the supposed moral objections against the doctrine of a *vicarious* Sacrifice as irreconcilable with Infinite Justice. On this point I must be very brief. The objectors whom Bishop Butler in his day met and refuted, declared that it represented God as indifferent whether He punished the innocent or the guilty. It will be enough for me at present to remind you of his answer,—how he points out "the extreme slightness of all such objections," by shewing "that they conclude altogether as much against God's whole original constitution of nature, and the whole daily course of Divine Providence in the government of the world,—that is, against the whole scheme of theism, and the whole notion of religion,—as against Christianity."

"So that," continues the religious philosopher, "the reason of their insisting upon objections of this kind against the Satisfaction of Christ, is either that

they do not consider God's settled and uniform appointments as His appointments at all, or else they forget that vicarious punishment is a providential appointment of every day's experience: and then, from their being unacquainted with the more general laws of nature, or divine government over the world, and not seeing how the sufferings of Christ could contribute to the redemption of it, unless by arbitrary and tyrannical will, they conclude His sufferings could not contribute to it any other way. And yet what has been often alleged in justification of this doctrine, even from the apparent natural tendency of this method of our redemption,— its tendency to vindicate the authority of God's laws, and deter His creatures from sin,—this has never yet been answered, and is, I think, plainly unanswerable, though I am far from thinking it an account of the whole of the case. But without taking this into consideration, it abundantly appears, from the observations above made, that this objection is, not an objection against Christianity, but against the whole general constitution of nature. And if it were to be considered as an objection against Christianity, or considering it, as it is, an objection against the constitution of nature, it amounts to no more in conclusion than this, that a divine appointment cannot be necessary or expedient, because the objector does not discern it to be so; though he must own that the nature of the case is such as renders him incapable of judging whether it be so

or not; or of seeing it to be necessary, though it were so[u]."

I have here quoted the words of the author referred to, because they receive a double weight by the fact of their being the words of Butler—Butler, whose great calm mind surveyed, and estimated, and balanced all the objections which have been urged against the received doctrine of the Atonement, and after weighing them one by one, and all together, laid them aside as being "neither philosophy nor faith[x]," while the doctrine of the Propitiatory and Vicarious Sacrifice was both.

I will but add, that the doctrine of Original Sin is open to exactly the same objection as the doctrine of the Atonement, and in equal degree; and that St. Augustine, in answering the Pelagian's question,—"How is it just that other men should be liable to punishment for Adam's sin?" has in effect answered the difficulty, "How is it just that Christ should suffer for offences not His own[y]?" A

[u] Anal., part ii. c. 5.

[x] Jowett, vol. ii. p. 481.

[y] Professor Jowett rejects the received doctrine of Original Sin as well as the received doctrine of the Atonement. "How slender is the foundation in the New Testament for the doctrine of Adam's sin being imputed to his posterity," (p. 162). "The language that he (St. Paul) here uses is that of his age and country," (p. 165.) "It was a confusion of a half-physical, half-logical, or metaphysical, notion, arising in the minds of men who had not yet learnt the lesson of our Saviour, 'That which is from without defileth not a man,'" (Ibid.) "Too little regard has been paid to the extent to which St. Paul uses figurative

mystery we acknowledge it, and as a mystery we accept it, but only such a mystery as the feebleness of our minds necessitates. In itself a deep, and profound, and, to other intelligences, it may be, an open and patent act, at once of Infinite Justice and Infinite Mercy, to us it necessarily is mysterious.

It may be said, Is, then, our sense of natural Justice no guide to our conception of the Divine Justice? Nay, it is *a guide* to it, but it is not the measure of it. It is a finger-post which directs us towards it, not the plummet which sounds its depths. The course at once of piety and of reason, is not to make our own minds, and the ideas of our own minds, the standard by which to test God and God's doings, but to accept Him as He has revealed Himself in His nature and His acts

language, and to the manner of his age in interpretations of the Old Testament. The difficulty of supposing him to be allegorizing the narrative of Genesis is slight in comparison with the difficulty of supposing him to countenance a doctrine at variance with our first notions of the moral 'nature of God," (p. 167). Here we have a specimen of Mr. Jowett's method, which appears to be—1. to submit the revelation of the Infinite to the test of his own finite capacity; 2. to reject whatever his moral sense chooses to object to; 3. to explain away what he has rejected as something which has arisen from the misunderstanding of figurative language on the part of interpreters, and from the use of the modes of thought the manners and the language of their age and country, on the part of the writers. For a masterly statement of the doctrine of Original Sin, see The Augustinian Doctrine of Predestination, by the Rev. J. B. Mozley,—one of the ablest theological treatises which has been written for many years.

to us, and *then* we may and shall see how wonderfully the Christian scheme does meet the difficulties of our moral natures,—how true indeed it is that the foolishness of God is wiser than men. Let us then first mark some of those texts in which Scripture especially sets forth Christ as the Propitiatory Sacrifice for us:—"Justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God[z]," writes St. Paul, in the Epistle to the Romans: "Our Lord Jesus Christ, who gave Himself for our sins," in the Epistle to the Galatians[a]: "Christ our Passover is sacrificed for us," in the Epistle to the Corinthians[b]: "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour," in

[z] Rom. iii. 24.

[a] Gal. i. 4.—Professor Jowett thus comments on this text: "When it is said that Christ gave Himself for our sins, or as a sin-offering, the shadow must not be put in the place of the substance, or the Jewish image substituted for the truth of the Gospel. On such language it may be remarked, (1.) that it is figurative; natural and intelligible to that age, not equally so to us . . . (5.) that expressions such as that which we are considering seldom occur in the writings of St. Paul . . . (6.) that in general, the thing meant by them is that Christ took upon Him human flesh, that He was put to death by sinful men, and raised men out of the state of sin,—in this sense taking their sins upon Himself."—Vol. i. p. 211.

[b] 1 Cor. v. 7.

the Epistle to the Ephesians[c]. The language of the Epistle to the Hebrews is the same throughout[d]. "Who His own Self bare our sins in His own body on the tree," writes St. Peter[e]; and again: "Christ also hath once suffered for sins, the just for the unjust[f]." "He is the Propitiation for our sins," writes St. John[g]. "This is

[c] Eph. v. 2.

[d] Heb. ii. 10, v. 9, vii. 25, ix. 11, 28, x. 4—10, &c.—Professor Jowett apparently rejects the Epistle to the Hebrews, not only as a work of St. Paul, which he is quite justified in doing, but as a part of inspired Scripture. I say *apparently*, because he has not expressed himself with the clearness which it was desirable that he should have used on so momentous a subject. In vol. ii. p. 476 he writes: "It is in the Epistle to the Hebrews that this reflection of the New Testament in the Old is most distinctly brought before us. There, the temple, the priest, the sacrifices, the altar, the persons of Jewish history are the figures of Christ and the Church. In the Epistles of St. Paul it is the rarity rather than the frequency of such images which is striking. It is the opposition, and not the identification, of the Law and the Gospel which is the leading thought of his mind. But in the Epistle to the Hebrews they are fused in one; the New Testament is hidden in the Old, the Old revealed in the New. And from this source, and not from the Epistles of St. Paul, the language of which we are speaking has passed into the theology of modern times." And in p. 482: "We can live and die, in the language of St. Paul and St. John, without fear for ourselves, or dishonour to the name of Christ. We need not change a word that they use, or add on a single consequence to their statement of the truth. There is nothing there repugnant to our moral sense." We can hardly doubt that these latter words are used with an exclusive meaning, and that Professor Jowett intends by them to put aside the authority of the Epistle to the Hebrews, and probably of the Epistles of St. Peter.

[e] 1 Pet. ii. 24. [f] 1 Pet. iii. 18. [g] 1 John ii. 2.

My Blood of the New Testament, which is shed for many for the remission of sins," says our Lord Himself[h]. "The Lord hath laid on Him the iniquity of us all," says Isaiah, in the spirit of prophecy. But why should I add more? From every book and every line of the Bible breathes forth the same truth. It is the foundation-stone of all that Christ taught, His Apostles preached, and Christians believe. Once more to quote Bishop Butler:—

"Christ offered Himself a Propitiatory Sacrifice, and made atonement for the sins of the world . . . And this sacrifice was, in the highest degree, and with the most extensive influence, of that efficacy for obtaining pardon of sin, which the heathens may be supposed to have thought their sacrifices to have been, and which the Jewish sacrifices really were in some degree, and with regard to some persons[i]."

And again:—

"The doctrine of the Gospel appears to be, not only that He taught the efficacy of repentance, but rendered it of the efficacy which it is by what He did and suffered for us; that He obtained for us the benefit of having our repentance accepted unto eternal life; not only that He revealed to sinners that they were in a capacity of salvation, and how they might obtain it; but, moreover, that He put

[h] Matt. xxvi. 28.

[i] Anal. ii. 5.

them into this capacity of salvation by what He did and suffered for them[j]."

And when we have thus, on the authority of Revelation, accepted, and grasped, and embraced the great truth, that (in the words of our Church) He "truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a Sacrifice, not only for original guilt, but also for actual sins of men[k];" that "He came to be the Lamb without spot, who, by the Sacrifice of Himself once made, should take away the sins of the world[l];" that "the offering of Him once made is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone[m];" that "He suffered death upon the cross for our redemption;" and "made there, by His one oblation of Himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the sins of the whole world[n]." When, I say, we have, on the authority of Revelation, embraced this blessed truth, then we may see how in fact our Moral Sense does bear witness to it, how our sense of justice, and our belief in His infinite love, are both satisfied, so far as they can be satisfied, by this instance at once of the goodness and severity of God in Christ reconciling the world unto Himself. "O the depths of the riches both of the wisdom and knowledge of

[j] Anal. ii. 5. [k] Art. II. [l] Art. XV.
[m] Art. XXXVI. [n] Communion Service.

God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor. For of Him, and through Him, and to Him are all things[o]."

Christ hanging upon the cross for us! It is our only hope, our only consolation, our only confidence, our only trust. "The Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption[p]." Every day during the next week the Church will bring before you, for reverent and loving contemplation, the form of the Man of Sorrows, despised and rejected of men, bearing our griefs, wounded for our transgressions, bruised for our iniquities, and pouring out His soul unto death for us. One after another each Evangelist takes up the tale, and leads us on with him from the garden to the cross. Remember that we must be the better or the worse for each Holy Week as it passes: better, by God's

[o] Rom. xi. 33.

[p] 1 Cor. i. 22—25, 30.

grace, if we linger lovingly and reverently with Him, and watch the awful agony of that sinless soul, when He was enshrouded and enveloped in the sins of men, and His Father's face was for a moment turned away from Him, the child of Adam, on whom the Lord had laid the iniquity of us all; worse, if we look on as cold spectators, speculating and criticising, instead of falling on our knees and worshipping; or growing callous, as though the things which we saw and heard were but as the scenes and words of one of our childhood's tales, which now can stir the heart no more. Oh, brethren, that our hearts were with Him more constantly in His Passion; that in our heart of hearts the image of Jesus crucified was more deeply impressed! Surely, then, we should not fret, and fume, and toss wearily to and fro, as now we do; we should not fix our affections on the wretched prizes that this world has to bestow; we should not jostle one another in our course; we could not be envious and jealous,—we could not be proud, revengeful, resentful; we should recognise each other as brethren indeed, redeemed by the same most precious blood; we should be more humble, more gentle, more considerate,—less cold, and harsh, and supercilious,—more worthy to be called the disciples of the Crucified, who for us endured that agony in the garden of Gethsemane, and that anguish on the hill of Calvary.

Brethren, we have much to be thankful for, but there is nothing which should call forth the thank-

fulness of our inmost souls like this act of wondrous love. We have much to be thankful for,—untold blessings of earth ;—He gives us, as He thinks fit, the strong limbs and the springing enjoyment of life, and the stout heart to bear up against misfortune. And He opens to us the gates of knowledge, and gives us entrance into the glorious world of thought and intellect ; and He gives us friends whom we may love,—some that we may help on, and cheer, and strengthen in their struggle with the difficulties and perplexities which oftentimes well-nigh appal the young heart, however gallant, as it buffets with the breakers that burst along the edge of life ; some to whom we may look up with affection and respect, and take courage from the knowledge that such persons live ; and some with whom we may interchange our thoughts and feelings, sure of a responsive sympathy. There is indeed no earthly blessing so great, no boon among all those that God gives to man, so precious as that of free, frank, brotherly love, when heart meets heart, and eye meets eye, with no selfish reservation, undeadened by lust, unhardened by worldliness, unperverted by sophistry. And these, and many more, are blessings which God gives to us in this place with a free and open hand. But what are they, what is anything on earth, when compared with the gift which God gave us in His Son, and the reconciliation which that great Offering once for all effected ? Nay, it is on account of that reconciliation that we are able to

enjoy those other blessings. Now we are as sons, and may look up into the face of our Abba Father, and this creates a sunshine in the soul by which all else is illumined. Why should we not rejoice, like some high-spirited boy, (and what more touching, more beautiful spectacle?) who does not shrink from his father's eye, who tells him his joys and sorrows, and whose fear has been mellowed into tender respect by its combination with love? But what if the chastisement of our peace had not been laid upon Him? What if the expiation and propitiation had not been wrought? What if God's face were averted from us? Then how should we venture to enjoy the blessings which we now find along our path? Nay, rather would it not be our highest wisdom to go mourning all the day long, or to "cast ourselves down upon the earth, and put our face between our knees[q]?" or to cry out with Moses, "If Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight, and let me not see my wretchedness[r];" or with Job, "My soul is weary of my life; I will speak in the bitterness of my soul.... Thou huntest me as a fierce lion;... Thou increasest Thine indignation upon me.... Wherefore then hast Thou brought me forth out of the womb? Oh! that I had given up the ghost, and no eye had seen me[s];" or with Elijah, "make request for ourselves, that we might die and say, It is enough; now, O

[q] 1 Kings xviii. 42. [r] Numb. xi. 15. [s] Job x. 1, 16—18.

Lord, take away my life, for I am not better than my fathers[t] ?"

There is a deep moral in the account of the conversion of Justin Martyr, as it is made familiar to many of us by a living poet[u]. We can see him, as he is there pictured, wandering forth along the shore of the sea, desolate, helpless, hopeless ; and the brightness of the sky, and the laugh of the ocean, did but add grief to his sorrow, for what had he to do with purity, and joy, and light,—he, the sin-stained, conscious of nought within himself but discord and disarray ? There was no chord to answer responsively to the joyousness of nature, and accordingly it only oppressed him with the more intolerable weight. We can see him as he threw himself down upon the shore, and burst into tears,—tears such as the strong man sheds in those few hours of agony which fall to the lot of most of us but once or twice throughout our lives. What shall lighten that oppression ? He had striven in the noble fervour of youth and manliness,—striven after holiness, truth, and beauty. He had said that he would cleanse his soul from all that defiled ; that he would cast out all that offended ; that he would fling around himself the atmosphere of light and love, and tune each jarring tone within him into harmony. And now all had failed,—his palace of beauty, which he fain would have raised, was dashed to the ground, the

[t] 1 Kings xix. 4.

[u] See the Story of Justin Martyr in Trench's Poems.

mirror of his soul was cracked and bedimmed, and what should now give him comfort? The riddle of life was too hard for him to read. What union between God and such as he? and what happiness to an immortal soul without union with God? From the verge of despair he was led back by the gentle words of wisdom of the old man who had been sent to him in his hour of darkness. And which of those words would it have been that would have roused the weary-hearted man from his wretchedness? Would he have been moved, if he had been told that "a great moral act had been done by one in our likeness," and that this was "an assurance that God in Christ was reconciled to the world[x]?" Would he not rather have bid his teacher, who thus spoke to him, be gone, and not mock his misery with unmeaning words? But when he heard of the love of the Father in sending His Son; when he was told of Him that died upon the Cross for him; when he learnt that by His Sacrifice the full satisfaction for sin had been made, and the ransom effected, and that his soul might be washed white

[x] "Not the sacrifice, nor the satisfaction, nor the ransom, but the greatest moral act ever done in this world,—the act, too, of one in our likeness,—is the assurance to us that God in Christ is reconciled to the world."—*Jowett*, vol. ii. p. 481.

I must express my entire inability to discern how any sober-minded man, with the Bible before him, or by the light of nature, could arrive at an assurance of reconciliation by reason of any "moral act" whatever, which is neither a "sacrifice," nor a "satisfaction," nor a "ransom."

in the blood of the Lamb,—then we can see his eye lighten and his brow relax; the good news that he had yearned for was come, the pearl of great price that he had vainly sought after was found. We can well believe how different the face of nature appeared to him as he retraced his steps; how the gladness of earth, and sky, and sea no longer oppressed him as something alien. He, too, could take part in their rejoicing, for he knew that he was reconciled, and brought nigh, and united to God by the precious blood of Christ.

There are two classes of minds that do not feel the sinfulness of sin, and have no sense of its burden. One of these is scarcely to be distinguished from the beasts that perish. The sow that wallows in the mire knows not and recks not that it is filthy; and there are men who go on day by day committing sin and living in sin, and their consciences have become hardened and crusted over; they know not and reck not of the hideous leprosy which they have superinduced upon themselves. The other is very different in appearance from the first. Upright, moral, self-controlled, its fault lies not in excess of passion, but in perversion of intellect. Men have been found who, being led astray in the mazes of speculation, have dared to pronounce sin to be only a lower form of good,—confounding thus the work of Satan with the work of God. To these men the doctrine of the Fall, and the doctrine of the Atonement, are alike foolishness:

their system does not need them,—nay, does not admit of them. Little as they themselves intend it, the main result of their work must be to encourage the natural man to cease from struggling with himself, and to erect an intellectual support for the brutish man to justify himself in going on still in brutishness.

There are likewise two states of mind in which the oppression of sin's sinfulness is appreciated. One of these is not a permanent state, for if continuous, it must of necessity lead to madness; but it is a state which many have been conscious of passing through. There is a time in the life of many a man, when the sinfulness of sin makes itself felt in all its awful reality, and there is present no sense of expiation to say, Thou shalt not die. It is a time when the mystery of existence first sinks down on us, and we are perplexed and amazed; when all about us seems unreal,—when the heavens are brass, and the earth iron, and men seem made for suffering[y], and all we

[y] "The dreary sickness of the soul
That falls upon us in our lonely youth;
The fear of all bright visions leaving us,
The sense of emptiness without the sense
Of an abiding fulness anywhere;
When all the generations of mankind,
With all their purposes, their hopes, and fears,
Seem nothing truer than those wandering shapes
Cast by a trick of light upon a wall,
And nothing different from these, except
In their capacity for suffering."—*Trench*, p. 115.

know is, that there is a God far away, out of sight, above our heads, and that sin is reigning upon the earth,—sin within us, sin without us, all seems sin and disharmony,—and still there is conscience standing by, and telling us of righteousness, and goodness, and truth, and holiness.

But, blessed be God, neither is this the Christian frame of mind, though many a Christian has passed through it, as through the valley of the shadow of death. The Christian's lot is one of peace and gladness; for though sin abound, yet the expiation for sin has been made, and has been accepted; the power of sin is crushed, and its dominion destroyed. Be it ours, brethren, not to wallow in the filthiness of sin, not to explain away its sinfulness; nor, again, to be confounded by the horror of it; but while we go softly, sadly, tearfully, along our way, because we are sinners, let us still cherish in our heart of hearts that peace which the world gave not, and the world cannot take away; that peace which passeth understanding; that peace which arises from the consciousness of reconciliation and union with our Abba Father; that peace which our dear Lord and Saviour Jesus Christ purchased with His own most precious blood, when He died for us on Calvary, the one accepted Sacrifice, Oblation, and Satisfaction for the sins of all mankind, and of each one of us.

APPENDIX I.

SOME EXTRACTS FROM THE FATHERS.

It has been insinuated that the doctrine of the Atonement through the vicarious sufferings and death of Christ, though confessed to have been held by the Church for the last thousand years and more, was unknown to the Christians of the earliest ages.

The following passages will serve to shew how utterly without foundation the insinuation is. They are not offered as a complete *catena*,—indeed, as a *catena*, they are obviously most incomplete; nor truly were they for the most part sought out for the purpose for which they are here presented. With one or two exceptions, they occurred while other objects were being pursued.

S. Clemens Romanus. A.D. 65.

[*Ἀτενίσ*]*ωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ,* [*καὶ ἴδ*]*ωμεν ὡς ἔστιν τίμιον τῷ Θεῷ* [*αἷμα*] *αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν* [*σωτ*]*ηρίαν ἐκχυθὲν παντὶ τῷ κό*[*σμ*]*ῳ μετανοίας χάριν ὑπήνεγκεν.—Epist. I. ad Cor.*, c. 7.

Τὸν Κύριον Ἰησοῦν Χριστὸν, οὗ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη, ἐντραπῶμεν.—Ibid., c. 21.

Διὰ τὴν ἀγάπην ἣν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.—Ibid., c. 49.

S. Justin Martyr. A.D. 140.

Καὶ γὰρ πᾶν γένος ἀνθρώπων εὑρεθήσεται ὑπὸ κατάραν ὄν, κατὰ τὸν νόμον Μωσεώς· Ἐπικατάρατος γὰρ εἴρηται πᾶς ὃς οὐκ ἐμμένει ἐν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ

νόμου τοῦ ποιῆσαι αὐτά.... Εἰ οὖν καὶ τὸν ἑαυτοῦ Χριστὸν ὑπὲρ τῶν ἐκ παντὸς γένους ἀνθρώπων ὁ Πατὴρ τῶν ὅλων τὰς πάντων κατάρας ἀναδέξασθαι ἐβουλήθη, εἰδὼς ὅτι ἀναστήσει αὐτὸν σταυρωθέντα καὶ ἀποθανόντα, διὰ τί ὡς κεκατηραμένου τοῦ ὑπομείναντος κατὰ τὴν τοῦ Πατρὸς βουλὴν ταῦτα παθεῖν τὸν λόγον ποιεῖτε, καὶ οὐχὶ μᾶλλον ἑαυτοὺς θρηνεῖτε;—Dial., § 95.

Καὶ τοὺς ἐν Αἰγύπτῳ δὲ σωθέντας, ὅτε ἀπώλλυντο τὰ πρωτότοκα τῶν Αἰγυπτίων, τὸ τοῦ Πάσχα ἐῤῥύσατο αἷμα τὸ ἑκατέρωσε τῶν σταθμῶν καὶ τοῦ ὑπερθύρου χρισθέν· Ἦν γὰρ τὸ Πάσχα ὁ Χριστὸς, ὁ τυθεὶς ὕστερον... Ὡς δὲ τοὺς ἐν Αἰγύπτῳ ἔσωσε τὸ αἷμα τοῦ Πάσχα, οὕτως καὶ τοὺς πιστεύσαντας ῥύσεται ἐκ θανάτου τὸ αἷμα τοῦ Χριστοῦ. Ἔμελλεν οὖν ὁ Θεὸς πλανᾶσθαι, εἰ μὴ τὸ σημεῖον τοῦτο ἐπὶ τῶν θυρῶν ἐγεγόνει; Οὐ φημὶ ἐγὼ, ἀλλ' ὅτι προεκήρυσσε τὴν μέλλουσαν δι' αἵματος τοῦ Χριστοῦ γενήσεσθαι σωτηρίαν τῷ γένει τῶν ἀνθρώπων.—Ibid., § 111.

Ἐδούλευσε καὶ τὴν μέχρι σταυροῦ δουλείαν ὁ Χριστὸς ὑπὲρ τῶν ἐκ παντὸς γένους ποικίλων καὶ πολυειδῶν ἀνθρώπων, δι' αἵματος καὶ μυστηρίου τοῦ σταυροῦ κτησάμενος αὐτούς.—Ibid., § 134.

Tertullian. A.D. 192.

"Totum Christiani nominis et pondus et fructus, mors Christi, negatur, quam tam impresse apostolus demandat, utique veram, summum eam fundamentum Evangelii constituens, et salutis nostræ et prædicationis suæ. 'Tradidi enim,' inquit, 'vobis in primis, quod Christus mortuus sit pro peccatis nostris,'" &c.—*Adv. Marcion.* iii. 8.

Origen. A.D. 230.

Ἐπυνθανόμην δὲ, Τίνος ἂν εἴη πρόσωπον τὸ λέγον, Οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται, καὶ τὸ Αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν, καὶ μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν, καὶ Τίνος πρόσωπον ἦν τὸ φάσκον, Τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν· Σαφὼς

γὰρ οἱ ἐν ταῖς ἁμαρτίαις γενόμενοι, καὶ ἰαθέντες, ἐκ τοῦ τὸν Σωτῆρα πεπονθέναι ... ταῦτα λέγουσι.—*Contr. Cels.*, l. i. c. 55.

S. Cyril of Jerusalem. A.D. 350.

Ἔπαθεν οὖν Ἰησοῦς κατ' ἀλήθειαν ὑπὲρ πάντων ἀνθρώπων· οὐ γὰρ δόκησις ὁ σταυρὸς, ἐπεὶ δόκησις καὶ ἡ λύτρωσις· οὐ φαντασιώδης ὁ θάνατος, ἐπεὶ καὶ μυθώδης ἡ σωτηρία.—*Cateches.* 13. § 4.

Καύχημα μὲν τῆς καθολικῆς ἐκκλησίας καὶ πᾶσα πρᾶξις Χριστοῦ· καύχημα δὲ ων καυχημάτων ὁ Σταυρός.—*Ibid.*, § 1.

Οἶδας δὲ διὰ τὶ τὸν θάνατον οὐκ ἔφυγεν ὁ Φιλάνθρωπος; ἵνα μὴ ὅλος ταῖς ἁμαρτίαις ἀπολῆται ὁ κόσμος.—*Ibid.*, § 6.

Τὸ μὲν ἐπὶ Μωσέως πρόβατον μακρὰν ἀπήλασε τὸν ὀλοθρεύοντα· τὸ δὲ τοῦ Θεοῦ πρόβατον, τὸ αἶρον τὴν ἁμαρτίαν τοῦ κόσμου πολὺ μᾶλλον οὐκ ἠλευθέρου τῶν ἁμαρτίων; Ἀλλὰ τὸ μὲν αἷμα τοῦ ἀλόγου προβάτου τὴν σωτηρίαν παρεῖχε, τὸ δὲ τοῦ μονογενοῦς πολὺ μᾶλλον οὐ σώζει;—*Ibid.*, § 3.

Ὑπέμεινε δὲ ταῦτα ὁ Σωτὴρ, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ τὰ ἐν οὐρανοῖς καὶ τὰ ἐπὶ γῆς· Ἐχθροὶ γὰρ ἦμεν Θεοῦ δι' ἁμαρτίας, καὶ ὥρισεν ὁ Θεὸς τὸν ἁμαρτάνοντα ἀποθνήσκειν. Ἔδει οὖν ἓν ἐκ τῶν δύο γενέσθαι· ἢ ἀληθεύοντα Θεὸν πάντας ἀνελεῖν, ἢ φιλανθρωπευόμενον παραλύσαι τὴν ἀπόφασιν. Ἀλλὰ βλέπε Θεοῦ σοφίαν· ἐτήρησεν καὶ τῇ ἀποφάσει τὴν ἀλήθειαν, καὶ τῇ φιλανθρωπίᾳ τὴν ἐνέργειαν. Ἀνέλαβε Χριστὸς τὰς ἁμαρτίας ἐν τῷ σώματι ἐπὶ τὸ ξύλον, ἵνα διὰ τοῦ θανάτου αὐτοῦ ταῖς ἁμαρτίαις ἡμεῖς ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν. Οὐ μικρὸς ἦν ὁ ὑπεραποθνήσκων ἡμῶν· οὐκ ἦν πρόβατον αἰσθητόν· οὐκ ἦν ψιλὸς ἄνθρωπος· οὐκ ἦν ἄγγελος μόνον· ἀλλὰ Θεὸς ἐνανθρωπήσας· Οὐ τοσαύτη ἦν τῶν ἁμαρτωλῶν ἡ ἀνομία, ὅση τοῦ ὑπεραποθνήσκοντος ἡ δικαιοσύνη· οὐ τοσοῦτον ἡμάρτομεν, ὅσον ἐδικαιοπράγησεν ὁ τὴν ψυχὴν ὑπὲρ ἡμῶν τεθεικώς.—*Ibid.*, § 33.

S. Chrysostom. A.D. 398.

Πάντες ἥμεν ὑφ' ἁμαρτίαν καὶ κόλασιν· Αὐτὸς κολασθεὶς ἔλυσε καὶ τὴν ἁμαρτίαν καὶ τὴν κόλασιν· ἐκολάσθη δὲ ἐν τῷ σταυρῷ.—In Coloss. ii. 5. *Hom.* vi. § 3.

Maximus Taurinensis. A.D. 422.

"Idcirco Unigenitus Altissimi sumere dignatus est carnem, complexus est crucem, ut te, qui crimina tua evadere et peccata non poteras, indulgentia faceret innocentem. Ideo immaculatus occisus est Agnus, ut ejus cruore humani generis macula tergeretur. Videte, fratres, profunditatem mysterii; videte altitudinem sacramenti; ubi mors reddidit vitam, et peccantium sordes sanguine sunt innocentis ablutæ. Hæc autem remissio non te ad peccatum nutrit; sed admonet ut peccare jam metuas, qui te intelligis sine venia non potuisse salvari."—*Homil.* 83.

S. Leo Magnus. A.D. 449.

"Si crucem Domini non putat falsam, et susceptum pro mundi salute supplicium verum fuisse non dubitat."—*Adv. Flavian.*, § 5.

Gelasius Cyzicenus. A.D. 476.

The following is attributed to the fathers at the Nicene Council, as expressed by the mouth of Macarius, bishop of Jerusalem:—

Εἶτα συναστραφεὶς τοῖς ἀνθρώποις . . . οὕτω ἐπὶ τὸ ὑπὲρ ἡμῶν ἑκούσιον αὐτοῦ σωματικὸν ἔρχεται πάθος. Ἡμῖν γὰρ κεχρεώστητο τιμωρία σταυροῦ. Ἀλλ' εἰ πάντες ἐσταυρώθημεν, οὔτε ἑαυτοὺς ἐκ τοῦ θανάτου ἁρπάσαι ἰσχύσαμεν. Ἐβασίλευσε γὰρ ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας. Πολλοὶ ἅγιοι, πολλοὶ προφῆται, πολλοὶ δίκαιοι, καὶ οὐδεὶς αὐτῶν τῆς τοῦ θανάτου ἐξουσίας ἑαυτὸν ἠδυνήθη λυτρώσασθαι. Ἀλλὰ ἦλθεν αὐτὸς ὁ τῶν πάντων Σωτὴρ, καὶ τὰς ἡμῖν χρεωστουμένας τιμωρίας εἰς τὴν ἐξ ἡμῶν, ἀνθ' ἡμῶν, ὑπὲρ ἡμῶν, ἀναμάρτητον αὐτοῦ ὑπεδέξατο σάρκα.—Act. Conc. Nic., l. ii. c. 24.

APPENDIX II.

EXTRACTS FROM WRITERS OF THE ENGLISH CHURCH.

It might seem superfluous to adduce the witness of the Church of modern times, which it is acknowledged sets forth the doctrine of the Atonement through "the sacrifice of the death of Christ;" yet the following extracts from approved writers of its English branch may at least be useful as enabling the reader to realize, more vividly than a mere general statement would do, the harmony of their teaching on this great subject.

The first part of the Homily of Salvation.

"It is our parts and duties ever to remember the great mercy of God, how that (all the world being wrapped in sin by breaking of the law) God sent His only Son our Saviour Christ into this world, to fulfil the law for us, and by shedding His most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends, to His Father for our sins, to assuage His wrath and indignation conceived against us for the same..... and although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. But here may man's reason be astonied, reasoning after this fashion:

If a ransom be paid for our redemption, then it is not given us freely. For a prisoner that paid his ransom, is not let go freely, for if he go freely, then he goeth without ransom; for what is it else to go freely, than to be set at liberty without paying of ransom? This reason is satisfied by the great wisdom of God in this mystery of our redemption, who hath so tempered His justice and mercy together, that He would neither by His justice condemn us unto the everlasting captivity of the devil, and his prison of hell, remediless for ever without mercy, nor by His mercy

deliver us clearly without justice or payment of a just ransom; but with His endless mercy He joined His most upright and equal justice. His great mercy He shewed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it lay not in us that to do, He provided a ransom for us, that was the most precious Body and Blood of His own most dear and best beloved Son Jesu Christ, who besides this ransom, fulfilled the law for us perfectly. And so the justice of God and His mercy did embrace together, and fulfilled the mystery of our redemption. And of this justice and mercy of God knit together speaketh St. Paul in the third chapter to the Romans, 'All have offended, and have need of the glory of God, but are justified freely by His grace, by redemption which is in Jesus Christ; whom God hath sent forth to us for a Reconciler and Peacemaker, through faith in His Blood, to shew His righteousness;' and in the tenth chapter, 'Christ is the end of the law unto righteousness, to every man that believeth;' and in the eighth chapter, 'That which was impossible by the law, inasmuch as it was weak by the flesh, God sending His own Son, in the similitude of sinful flesh, by sin damned sin in the flesh, that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit.'"

Second Book of Homilies.—Homily for Good Friday. First Homily.

"How much more readily should we have in memory this excellent act and benefit of Christ's death, whereby He hath purchased for us the undoubted pardon and forgiveness of our sins,—whereby He hath made at one the Father of heaven with us, in such wise that He taketh us now for His loving children, for the true inheritors, with Christ His natural Son, of the kingdom of heaven!... And yet I say did Christ put Himself be-

tween God's deserved wrath and our sin, and rent that obligation wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for us to have paid, and without payment God the Father could never be at one with us. Neither was it possible to be loosed from this debt by our own ability. It pleased Him therefore to be the payer thereof, and to discharge us quite.... Yea, there is nothing that can be named under heaven to save our souls, but this only work of Christ's precious offering of His Body upon the altar of the Cross."

Ibid.—The Second Sermon of the Passion.

"When all hope of righteousness was past on our part; when we had nothing in ourselves whereby we might quench His burning wrath, and work the salvation of our own souls, and rise out of the miserable estate in which we lay; then, even then, did Christ the Son of God, by the appointment of His Father, come down from heaven to be wounded for our sakes, to be reputed with the wicked, to be condemned unto death, to take upon Him the reward of our sins, and to give His Body to be broken on the Cross for our offences. 'He' (saith the Prophet Esay, meaning Christ) 'hath borne our infirmities, and hath carried our sorrows, the chastisement of our peace was upon Him, and by His stripes we were made whole.' St. Paul likewise saith, 'God made Him a Sacrifice for our sins, which knew no sin, that we should be made the righteousness of God by Him;' and St. Peter most agreeably writing in this behalf, saith, 'Christ hath once died and suffered for our sins, the just for the unjust,' &c. To these might be added an infinite number of other places to the same effect; but these few shall be sufficient for this time."

Archbishop Cranmer on the Catechism, (Creed.)

"And here you may consider, good children, how great was the misery, and how horrible was the indignation of

God, which we were brought unto by Adam. So great it was that neither gold nor silver, nor any other thing, was able to buy us out of the same, but only Jesus Christ, the Son of God, and that by His death and effusion of His most precious Blood."

"Therefore when we believe in Christ, and stedfastly cleaving to the Word of God, surely persuade ourselves in our hearts that we are thus redeemed by Christ, then God is no more angry or displeased with us for our sins, but freely and mercifully He forgives us our offences, for the death and passion of His Son Jesus Christ; and He gives us also the Holy Ghost, by whose help we may withstand sin, and be delivered from the same. The which matters St. Paul knits up in one brief sentence, not so short as notable and weighty; saying, 'Christ was delivered to death for our sins, and did rise again for our justification.' . . . In this sentence St. Paul includes the sum and effect of the holy Gospel, when he saith, 'Christ was delivered to death for our sins, and rose again for our righteousness. For likewise as when another man doth pay my ransom, and satisfy or suffer for me, I myself am judged to pay the same, and no man afterwards can accuse me thereof; and when another is bound for me, if he be by any lawful means discharged, I myself am counted to be discharged also. Even so, forasmuch as Christ Himself took upon Him the band of death for us, and to satisfy for us, and so did indeed by His death; we ourselves, for whom He was thus bound, justly are delivered and discharged from death and damnation."

Bishop Ridley's First Conference with Latimer.

Ridley.—"THEY pluck away the honour from the only sacrifice of Christ, whilst this sacramental and mass sacrifice is believed to be propitiatory, and such a one as cleanseth the souls, both of the quick and dead. Contrary to what is written to the Hebrews: 'With one offer-

ing hath He made perfect for ever them that are sanctified;' and again: 'Where remission of these things (that is, where Jesus) is, there is no more offering for sin.'"

Latimer.—"'By His own Person He hath purged our sins,' (Heb. xi.) The words 'by His own Person' have an emphasis or vehemence which drives away all sacrificing priests from such office of sacrificing, seeing that which He hath done by Himself, He hath not left to be perfected by others; so that the putting off our sins may more truly be thought past and done, than a thing to come and to be done. 'If any man sin,' (1 John ii.), He saith not, let him have a priest at home to sacrifice for him, but 'we have an Advocate,' the virtue of whose one oblation endureth for ever."

Jewell's Apology.

"Dicimus hominem natum esse in peccato, et in peccato vitam agere, neminem posse sese dicere mundum esse cor suum, justissimum quemque servum esse inutilem, legem Dei perfectam esse, et a nobis requirere perfectam et plenam obedientiam; illi a nobis in hac vitâ satisfieri non posse ullo modo; neque esse mortalium quenquam, qui possit in conspectu Dei propriis viribus justificari. Itaque unicum receptum nostrum et perfugium esse ad misericordiam Patris nostri per Jesum Christum, ut certo animis nostris persuadeamus illum esse propitiationem pro peccatis nostris; ejus sanguine omnes labes nostras deletas esse; illum pacificâsse omnia sanguine crucis suæ, illum unicâ illâ hostiâ quam semel obtulit in cruce, omnia perfecisse, et ea causa cum animam ageret, dixisse, consummatum est; quasi significare vellet, persolutum jam esse pretium pro peccato humani generis."

Noelli Catechismus.

"*M.* Ecquid amplius de Christi morte dicendum habes?

"*A.* Christum non communi modo morte in hominum conspectu mulctatum, sed et æternæ mortis horrore perfusum fuisse; cum universis inferorum copiis quasi manum conseruisse, atque luctatum esse; pro summo Dei tribunali judicium triste, Divinaque animadversionis gravem severitatem subiisse; in summas angustias adductum fuisse horribiles formidines, atque acerbissimos animi dolores, quo justo Dei judicio per omnia satisfaceret, iramque ejus plene placaret, pro nobis perpessum atque perfunctum esse. Peccatoribus enim quorum hic quasi personam Christus sustinuit, non præsentis modo, sed et futuræ etiam æternæque mortis dolores atque cruciatus debentur. Quum vero humani generis perditi jam atque damnati culpam pariter, justamque pœnam ita in se susciperet atque sustineret, tam gravi metu, tantoque animi motu ac dolore perturbatus est, ut exclamaret, Deus meus, Deus meus, quare dereliquisti me!"

Bishop Andrewes' Sermon on the Nativity.
Ps. lxxxv. 10, 11.

"Only the Christian religion that shews the true way. There is One there thus speaketh to justice: 'Sacrifice and sin-offerings Thou wouldst not have; then said I, Lo, I come.' He, 'of whom it was written in the volume of the book that He should do that feat,' *corpus autem aptasti Mihi,* 'make Him a body to do it in,' and He will do it. Give Him an *ortus est,* let Him be but born, He will make them meet straight;—justice and all. For all the world sees, if order could be taken that He, that the Son of God, the Word and Truth eternal would say, 'Lo, I come;' would take our nature upon Him, and in it 'lay down His soul an offering for sin;' there were good hope of contenting justice, and that the meeting would go forward. *Deus sanguine in suo,* 'God with His blood;'—what sin in the world would not that serve for? What justice in heaven or earth would not that satisfy? If ye speak of

an expiation, a ransom, an *ἀντάλλαγμα* — Christ's own word — a perfect 'commutation,' there it is. This had, justice will meet, embrace, kiss mercy, shake hands, join now friends; *Inveni enim in quo repropitier,* 'I have found that now, wherewith I hold myself fully content and pleased.' This way ye shall make them meet, or else let it alone for ever. . . . . .

"And if this be the glory, be not they the shame of Christian profession that cherish in their bosoms, and entertain with stipends such as are come to this phrenzy I will call it, to say, what needs any satisfaction? What care we whether justice meet or no? that is in effect what needs Christ? Cannot God forgive offences to Him made, of His free goodness, of His mere mercy, without putting His Son to all this pain? Fond men! if He would quit His justice or waive His truth, He could; but His justice and truth are to Him as essential, as intrinsically essential, as His mercy; of equal regard, every way as dear to Him. Justice otherwise remains unsatisfied; and satisfied it must be either on Him or on us. For with beasts or prayers it will not be, and it will hold off till it be. If justice be not so met with, it will meet with them; and they had better 'meet a she-bear robbed of her whelps,' than meet justice out of Christ's presence."

Hooker, bk. vi.— *Of Satisfaction.*

"Satisfaction is a work which justice requireth to be done for contentment of persons injured: neither is it in the eye of justice a sufficient satisfaction unless it fully equal the injury for which we satisfy. Seeing then that sin against God eternal and infinite must needs be an infinite wrong; justice, in regard thereof, doth necessarily exact an infinite recompense, or else inflict upon the offender infinite punishment. Now because God was thus to be satisfied, and man not able to make satisfaction in such sort, His unspeakable love and inclination to save

mankind from eternal death ordained in our behalf a Mediator to do that which had been for any other impossible. Wherefore all sin is remitted in the only faith of Christ's passion, and no man without belief thereof justified. Faith alone maketh Christ's satisfaction ours, howbeit, that faith alone, which after sin maketh us by conversion His."

Hooker, Eccl. Polity, bk. V. ch. xlviii.

"THERE was presented before His eyes in that fearful hour on the one side God's heavy indignation and wrath towards mankind as yet unappeased, death as yet in full strength, hell as yet never mastered by any that came within the confines and bounds thereof, somewhat also peradventure more than is either possible or needful for the wit of man to find out, finally himself, flesh and blood left alone to enter into conflict with all these; on the other side, a world to be saved by One, a pacification of wrath through the dignity of that sacrifice which should be offered, a conquest over death through the power of that Deity which would not suffer the tabernacle thereof to see corruption, and an utter disappointment of all the forces of infernal powers, through the purity of that soul which they should have in their hands and not be able to touch. Let no man marvel that in this case the soul of Christ was much *troubled.* For what could such apprehensions breed but (as their nature is) inexplicable passions of mind, desires abhorring what they embrace, and embracing what they abhor? In which agony 'how should the tongue go about to express' what the soul endured? When the griefs of Job were exceeding great, his words accordingly to open them were many; howbeit, still unto his seeming they were undiscovered. 'Though my talk,' saith Job, 'be this day in bitterness, yet my plague is greater than my groaning.' But here to what purpose should words serve, when nature hath more to declare

than groans and strong cries, more than streams of bloody sweats, more than His doubled and tripled prayers can express, who thrice putting forth His hand to receive that cup, besides which there was no other cause of His coming into the world, He thrice putteth it back again, and as often even with tears of blood craveth, 'If it be possible, O Father; or if not, even what Thine own good pleasure is,' for whose sake the passion that hath in it a bitter and a bloody conflict even with wrath and death and hell is most welcome."

Bishop Pearson on the Creed.

Art. IV., p. 300, (8vo., Clarendon).

"Secondly, it was necessary Christ should suffer for the redemption of lapsed men, and their reconciliation unto God; which was not otherwise to be performed than by a plenary satisfaction to His will. He therefore was by all His sufferings made an Expiation, Atonement, and Propitiation for all our sins. For salvation is impossible unto sinners without remission of sins; and remission in the decree of God is impossible without effusion of blood. Our redemption therefore could not be wrought but by the blood of the Redeemer, but by a Lamb slain, but by a suffering Saviour."

Bishop Pearson.—Art. IX., *Forgiveness of Sins,* p. 549, &c.

"In which deduction or series of truths we may easily perceive that the forgiveness of sins which is promised unto us, which we upon that promise do believe, containeth in it a reconciliation of an offended God, and a satisfaction unto a just God: it containeth a reconciliation, as without which God cannot be conceived to remit; it comprehendeth a satisfaction, as without which God was resolved not to be reconciled.

"For the first of these we may be assured of forgiveness of sin because Christ by His death hath reconciled God unto

us, who was offended by our sins; and that He hath done so, we are assured, because He which before was angry with us, upon the consideration of Christ's death, becomes propitious unto us, and did ordain Christ's death to be a propitiation for us. For we 'are justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood. We have an Advocate with the Father, and He is the propitiation for our sins.' For 'God loved us, and sent His Son to be a propitiation for our sins.' It is evident therefore that Christ did render God propitious, unto us by His blood, (that is, His sufferings unto death,) who before was offended with us for our sins. And this propitiation amounted to a reconciliation; that is, a kindness after wrath. We must conceive that God was angry with mankind before He determined to give our Saviour; we cannot imagine that God, who is essentially just, should not abominate iniquity. The first affection we can conceive in Him upon the lapse of man, is wrath and indignation. God therefore was most certainly offended before He gave a Redeemer; and though it be most true, that He so loved the world, that He gave His only-begotten Son, yet there is no incongruity in this, that a father should be offended with that son which he loveth, and at that time offended with him when he loveth him. Notwithstanding, therefore, that God loved men whom He created, yet He was offended with them when they sinned, and gave His Son to suffer for them, that through that Son's obedience He might be reconciled to them."

Bishop Hall.—Contemplation on the Agony.

"How many thousands of Thy blessed martyrs have welcomed no less tortures with smiles and gratulations? and have made a sport of those exquisite cruelties which their very tyrants thought unsufferable? Whence had they this strength, but from Thee? If their weakness were thus

undaunted, and prevalent, what was Thy power? No, no; it was the sad weight of the sin of mankind; it was the heavy burden of Thy Father's wrath for our sin, that thus pressed Thy soul, and wrung from Thee those bitter expressions."

Bishop Hall.—Contemplation on the Crucifixion.

"Thou, the Second Adam, stoodst for mankind upon this tree of the Cross,—as the first Adam stood and fell for mankind, under the tree of offence; Thou bearest our sins; Thy Father saw us in Thee, and would punish us in Thee, Thee for us; how could He but withhold comfort, where He intended chastisement? Herein therefore He seems to forsake Thee for the present, in that He would not deliver Thee from that bitter passion, which Thou wouldest undergo for us. O Saviour! hadst Thou not been thus forsaken, we had perished; Thy dereliction is our safety."

Ibid.—The Passion Sermon.

"No thorns, no nails fetcht blood from Him, with so much pain as His own thoughts. He saw the fierce wrath of His Father, and therefore feared; He saw the heavy burden of our sins to be undertaken, and thereupon, besides fear, justly grieved; He saw the necessity of our eternal damnation, if He suffered not: if He did suffer, of our redemption; and therefore His love encountered both grief and fear."

Ibid.

"Thus His sufferings are finished; now together with them, man's salvation. Who knows not, that man had made himself a deep debtor, a bankrupt, an outlaw to God? our sins are our debts; and by sins death. Now in this word and act our sins are discharged, death endured, and therefore we cleared; the debt is paid, the score is crossed, the creditor is satisfied, the debtors acquitted, and since there was no other quarrel, saved."

Ibid.

"By this blood we have redemption, (Eph. i. 7,) justification, (Rom. iii. 24,) reconciliation, (Col. i. 20,) sanctification, (1 Pet. i. 2,) entrance into glory, (Heb. x. 19). Is it not now finished? Woe were to us, if He had but one mite of satisfaction upon our score, to be discharged by our souls; and woe be to them that derogate from Christ, that they may charge themselves."

Bishop Gibson's Second Pastoral Letter, in "Enchiridion Theologicum," p. 207, &c.

"This is the account which the New Testament gives of the redemption for us wrought by Christ:—'That His death was a satisfaction made to the Divine justice for the sins of mankind;' 'that through faith in Him we are assured of the forgiveness of our sins upon our repentance and amendment;' 'that being forgiven, we are justified in the sight of God;'—that being justified in His sight, we are reconciled to Him; 'that He who reconciles us to God, sanctifies our hearts by the Holy Spirit, to enable us to perform the will of God, and thereby to continue in His favour;'—for the same end He mediates and intercedes for us with God, while we continue in this present life: 'and that through Him we have the promise of life eternal.' This is a scene full of comfort to all those who comply with the terms of the Gospel; and that good Christians may be assured that this is a true account, and that by consequence the hope and comfort they build upon the redemption wrought for them by Christ and their trust in Him are well-founded, I will give them in one view, and in the words of Scripture, what is plainly delivered there, upon each of the forementioned heads.

"1. Christ by His death made satisfaction to the Divine justice for the sins of mankind. This the Scripture sets forth by the expressions, of 'dying for us,' of 'bearing our sins,' of 'taking away our sins,' of 'being a propitiation for

our sins,' of 'purchasing and redeeming (or ransoming) us with the price of His blood.'

"*By dying for us.* 'He laid down His life for us,' (1 John iii. 16). 'He died for our sins,' (1 Cor. xv. 3). 'He gave Himself for us,' (Tit. ii. 14). 'He was delivered for our offences,' (Rom. iv. 25). 'He tasted death for every man,' (Heb. ii. 9,)—agreeably to the prophecy concerning Him: 'He was wounded for our transgressions, He was bruised for our iniquities,' (Isa. liii. 6).

"*By bearing our sins.* 'He was once offered to bear the sins of many,' (Heb. ix. 28). 'He bare our sins in His own body on the tree,' (1 Pet. ii. 24,)—agreeably to the prophecies concerning Him: 'He hath borne our griefs and carried our sorrows,' (Isa. liii. 4). 'The Lord hath laid on Him the iniquities of us all,' (Isa. liii. 6).

"*By taking away our sins.* 'He was manifested to take away our sins,' (1 John iii. 5). 'He put away sin by the sacrifice of Himself,' (Heb. ix. 26). 'He hath washed us from our sins in His own blood.' (Rev. i. 5). 'The blood of Jesus Christ cleanseth us from all sin,' (1 John i. 7).

"By *being a Propitiation for our sins.* 'Him God hath set forth to be a propitiation through faith in His blood,' (Rom. iii. 25). 'God sent His Son to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world.'

"By *purchasing and redeeming (or ransoming) us with the price of His blood.* 'He purchased the Church of God with His own blood,' (Acts xx. 28). 'He came to give His life a ransom for many,' (Matt. xx. 28). 'He gave Himself a ransom for all,' (1 Tim. ii. 6). 'We are bought with a price,' (1 Cor. vi. 20). 'In Him we have redemption through His blood,' (Eph. i. 7). 'He hath redeemed us to God by His blood,' (Rev. v. 9). 'We are redeemed with the precious blood of Christ,' (1 Pet. i. 19).

"The Divine justice being satisfied, we are assured of the forgiveness of our sins through Christ upon a sincere

repentance. His forerunner, John the Baptist, preached the baptism of repentance for the remission of sins, (Luke xiii. 3). Christ tells us, 'His blood was shed for many for the remission of sins,' (Matt. xxvi. 28). After the resurrection, the Apostles are directed by Him to 'preach repentance and remission of sins in His name among all nations,' (Luke xxiv. 47). Accordingly, their preaching was this:—'Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,' (Acts v. 31). 'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins,' (Acts ii. 38). 'Through this Man is preached unto you the forgiveness of sins,' (Acts xiii. 38). 'To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins,' (Acts x. 43). 'God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them,' (2 Cor. v. 19). 'In Him we have redemption through His blood, the forgiveness of sins,' (Eph. i. 7). And we are commanded 'to forgive one another, even as God for Christ's sake hath forgiven us,' (Eph. iv. 32).

"*Our sins being forgiven, we are* JUSTIFIED *by Christ in the sight of God.* 'By Him all that believe are justified,' (Acts xiii. 39). 'We are justified in the name of the Lord Jesus,' (1 Cor. vi. 11). 'We are justified freely by His grace through the redemption that is in Jesus Christ,' (Rom. iii. 24). 'Being justified by His blood, we shall be saved from wrath through Him,' (Rom. v. 9). 'God hath made Him to be sin for us, who knew no sin, that He might be made the righteousness of God in Him,' (2 Cor. v. 21). 'Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe,' (Rom. iii. 22).

"4. *Being justified by Christ, we are* RECONCILED *to God.* 'Being justified by faith, we have peace with God, through our Lord Jesus Christ,' (Rom. v. 1). 'We are reconciled to God by the death of His Son,' (Rom. v. 10). 'Us, who

were enemies, hath Christ reconciled in the body of His flesh through death,' (Col. i. 21, 22). 'He hath made peace through the blood of His cross, by Him to reconcile all things to Himself,' (Col. i. 20). 'God hath reconciled us to Himself by Jesus Christ,' (2 Cor. v. 18). 'Who suffered for sin, that He might bring us to God,' (1 Pet. iii. 18). And, 'We are accepted in the Beloved,' (Eph. i. 6)."

Bishop Sherlock.

Discourse I. pt. iv., on the text, John vi. 67—69.

"Now from the natural notion we have of God and His attributes, there arises such a difficulty in this case, as reason cannot get over: for 'tis certain, according to all the natural notions of our mind, that it is just for God to punish sinners; 'tis likewise certain, that God can do nothing but what is just. If therefore He forgives sinners, and receives them to mercy, and remits their punishment, 'tis then certain that 'tis just for God in this circumstance not to punish sinners. Now reason cannot comprehend how it should, with respect to the same individual sinners, be just to punish and not to punish them. If it be not just to punish sinners, there wants no reconcilement for sinners; and if it be not just not to punish them, no reconcilement can be had, for 'tis contrary to the nature of God to do what is not just. The same argument lies from all the attributes of the Deity which are at all concerned in the redemption of mankind. His wisdom and holiness, and even His mercy, are as indiscernible as His justice.

"Now try how far reason can go towards discovering the means of reconcilement. Lay down, first, these certain and allowed principles: that it is just for God to punish sinners,—that God can do nothing but what is just; and try how you can come at the other conclusion, which must be the foundation of a sinner's reconcilement to God; namely, that it is just for God not to punish sinners, and righteous

in Him to receive them to favour. If reason cannot discover nor comprehend how both these propositions should be true at the same time with respect to the same persons, 'tis impossible that it should discover or comprehend the means which God makes use of to reconcile Himself to sinners; that it is impossible for God to make use of any means that are not mysterious, that is, above the reach and comprehension of human wisdom.

"This difficulty must for ever remain, as long as we attempt to scan the Divine justice by our narrow conceptions of it. And this is the very difficulty that makes many things in the Gospel to be mysterious. The Scripture tells us, that 'God has been reconciled to sinners by the death of Christ;' that 'He made atonement for the sins of the whole world.' These are great mysteries: we cannot see that there is any proportion between the sufferings of One and the sins of all; or if there were, we cannot see the justice of laying the sins of the wicked upon the innocent head. If we could see the reasons upon which the justice of God proceeds in this case, here would be no mystery; and therefore the mysteriousness of the whole proceeding arises only from hence, that our finite minds cannot comprehend the reasons and limits of the Divine justice. Most certain it is, that if God be reconciled to sinners, satisfaction must be made to His justice; for He may as well cease to be God as to be just. Whatever satisfaction is made, it must be founded in the reasons of His own justice, that is, of justice directed by infinite wisdom. The reasons of such justice we cannot comprehend; and therefore we must either be saved by means that are mysterious to us, or God must give us infinite wisdom to comprehend the reason of His justice.

"You see, then, that from this notion of religion considered as containing the means by which God reconciled Himself to the world, 'tis so far from being absurd to suppose it in some parts mysterious, that it is not possible it should be otherwise."

Dr. Hammond's Paraphrase.

Romans iii. 26,—"just," p. 456, 2.

"'Tis true indeed that the satisfaction made and the price paid for our sins by Christ, being the meritorious cause of this remission and justification, may fitly denominate God δίκαιον just in that other respect; and it is most certain that God, to give a great example to His hatred of sin and His wrath against sinners, was pleased to lay on His own Son the iniquities of us all, rather than let sin go utterly unpunished."

Ibid.—Matt. v. 24,—"reconciled."

"The words καταλλάττεσθαι and διαλλάττεσθαι in the passive voice have a peculiar sense in the New Testament. In ordinary Greek authors they signify 'to be pacified,' 'reconciled,' but contrariwise in these, (according to the notation of the reciprocal conjugation Hithpael among the Hebrews), 'to reconcile himself to another,' that is, 'to appease,' 'get the favour of that other.' So 1 Cor. vii. 11, ἀνδρὶ καταλλαγήτω, 'let her appease,' 'reconcile herself to her husband.' So Rom. v. 10, 'If we being enemies, κατηλλάγημεν τῷ Θεῷ, were reconciled to God,' i. e. 'restored to His favour,' (God pacified towards us). So 2 Cor. v. 20, καταλλάγητε τῷ Θεῷ, 'take care that God be reconciled unto you,' 'pacify Him,' 'reconcile thyself to Him;' for that which goes before is not that He hath done thee an injury, but thou Him, ('when thy brother hath somewhat against thee);' in which sense also that other phrase, v. 25, (ἴσθι εὐνοῶν,) literally, 'be well-minded,' is to be taken, 'not that thou think well of thy injured brother, (for that is not the business of that place,) but that thou seek his favour and forgiveness, his accord and agreement with thee, that he may think well of thee, and be reconciled to thee. So in like manner the active καταλλάττειν is (not as in other authors it signifies, 'to appease,' but) 'to re-

store to another's favour,' 2 Cor. v. 19. All this is to be made up by observing the importance of the Hebrew רצה in the several conjugations."

Bishop Smalridge.—Sermon XXX. 2 Cor. iii. 2.

(Folio, Oxford, p. 314.)

"And as the Gospel gives us a more distinct account of the origin and demerit of sin, than the Law doth; so also doth it furnish us with a brighter discovery of the methods whereby the guilt of it is atoned. And indeed it would be no way to our advantage, but rather to our great disadvantage, to be informed so fully of the malignity and danger of our disease, if we were not also instructed by what remedies it is to be cured. If God were not rigorously just; if His anger and indignation against sin were not necessary; if sin were so indifferent to Him, that He could be either displeased or not displeased with it, punish or not punish it, without any impeachment of His justice, wisdom, or holiness; He might then arbitrarily forgive it without any expiation. But because the justice of God is such, that He cannot but be angry with sin, and punish it according to its demerit, we can have no assurance of the forgiveness of sins without an atonement; and our assurance of pardon will be the greater or less, according to the greater or less knowledge we have of the nature and sufficiency of that atonement. Those who lived under the Mosaic dispensation were saved by the same means of redemption as we who live under the evangelical; but the mystery of our common redemption was not so fully manifested to them as it is to us. When the expiation of sin was actually made by Christ upon the cross, when all things were finished by Him, which were necessary for the accomplishing the great work of our salvation; then it was proper that a clear, open, full, accurate, distinct revelation of these things should be made to mankind. When Christ was sent into the world by His Father to redeem the

world, it was highly proper that He should open His commission; that He should instruct those to whom He was sent, who He was, from whom He came, for what end He came, and by what means He was to bring about that end. When the only-begotten Son, which is in the bosom of the Father, came down from the Father to declare His will, men might reasonably expect that such a declaration should be both authentic and perfect. And after Christ was received up again into heaven, it became His Apostles to explain these things yet more clearly, fully, and explicitly to those to whom they were sent, that they might be thoroughly acquainted with the extent of that salvation which Christ had wrought, and the value of that purchase which He had made, in order to excite in them a more perfect hatred of their sins, and a more lively sense of the mercy of God through Jesus Christ."

Bishop Sanderson.—Third Sermon on 1 Kings xxi. 29.
(Folio, 1674, p. 173.)

"'THE soul that sinneth it shall die;' and if any man eat sour grapes, his own teeth (and not another's for him) shall be set on edge thereby. For indeed, how can it be otherwise? or who can reasonably think, that our most gracious God, who is so ready to take from us the guilt of our own, should yet lay upon us the guilt of other men's sins? The only exception to be made in this kind is that alone *satisfactory punishment* of our blessed Lord and Saviour Jesus Christ; not at all for His own sins (far be the impiety from us so to imagine; for He did no sin, 'neither was there any guile found in His mouth;') but for ours He paid that which He never took: it was 'for our transgressions that He was wounded, and the chastisement of our peace was laid upon Him.' Yet even those meritorious sufferings of His may be said in a qualified sense to have been for His own sins, (although, in my judgment, it be far better to abstain from such-like speeches as are of ill

and suspicious sound, though they may be in some sort defended).

"But how for His own sins? His own by commission? by no means; (God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy;) but His own by imputation. Not that He had sinned, and so deserved punishment, but that He had taken upon Him our sins, which deserved that punishment. As he that undertaketh for another man's debt maketh it his own, and standeth chargeable with it, as if it were his own personal debt, so Christ, becoming surety for our sins, made them His own, and so was punishable for them, as if they had been His own personal sins,—'who His own Self bare our sins in His own body upon the tree,' (1 Pet. ii.) That He was punished for us, who Himself deserved no punishment, it was because 'He was made sin for us, who Himself knew no sin,' (2 Cor. v. 21); so that I say, in some sense the assertion may be defended universally, and without exception; but yet I desire rather it might be thus, Christ's only excepted,—all the pains and evils of men are brought upon them for their own sins."

Bishop Horsley.—Sermon on 1 John v. 6.

"This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood."

"The doctrine of the Incarnation in its whole amount is this: that One of the Three Persons of the Godhead was united to a man, i. e. to a human body and a human soul, in the Person of Jesus, in order to expiate the guilt of the whole human race, original and actual, by the merit, death, and sufferings of the man so united to the Godhead. This atonement was the end of the Incarnation, and the two articles reciprocate; for an incarnation is implied and presupposed in the Scripture doctrine of Atonement as the necessary means in the end.

"For if satisfaction was to be made to Divine justice for

the sins of men by vicarious obedience and vicarious sufferings, in such a way (and in no other way it could be consistent with Divine wisdom) as might attach the pardoned offender to God's service, upon a principle of love and gratitude, it was essential to this plan that God Himself should take a principal part in all that His justice required to be done and suffered, to make room for His mercy; and the Divine nature itself being incapable of suffering, it was necessary to the scheme of pardon that the Godhead should condescend to unite to itself the nature capable."

See also the passage in the same sermon beginning, page 139, "But how do this water and this blood bear witness that the crucified Jesus was the Christ?"

Bishop Beveridge.

Sermon XCII., on Titus ii. 14, (p. 138, fol. ed.)

"HENCE Christ having undertaken to save or redeem us from that death which we are all obliged to suffer, it was necessary that He should undergo it for us, which He accordingly did: and His death being accepted of by God instead of ours, hence He is said to have given Himself for us, because He delivered up Himself to suffer that death which was due to us. Hence also He is said properly to have redeemed us, because 'He gave His life a ransom for us,' (Matt. xx. 28); a ransom, that is, as the Greek λύτρον signifies,—'a price of redemption.' And so it is elsewhere said, that 'He gave His life a ransom for all,' (1 Tim. ii. 6,) ἀντίλυτρον ὑπὲρ πάντων, a price of redemption for all; and so it is the same in effect with this in my text,—'Who gave Himself for us that He might redeem us;' for laying down His own life instead of ours, He hath redeemed us from that obligation to death which we before lay under, He having undergone that death for us, which in the first Adam was threatened against us; so that God's justice being fully satisfied, we may

escape that death which before we were subject to. Thus therefore it is that Christ hath redeemed us."

See also Sermon LXXXVIII., on 1 John v. 5.

Dr. South.—Vol. iii. Sermon on Isaiah liii. 8.

"2. The second general thing proposed was the nature and quality of this suffering; namely, that it was *penal* and *expiatory*,—'He was stricken for transgression.' And to prove that it was *penal*, there needs no other argument to any clear, unbiassed understanding, than the natural, genuine, and unconstrained use of the word. For what other sense can there be of a man's 'being stricken' or suffering for sin, but his being punished for sin? And that I am sure is spoke so plain and loud by the universal voice of the whole Book of God, that Scripture must be crucified as well as Christ, to give any other tolerable sense of it. But since heresy has made such bold invasions upon those sacred writings, we will consider both those senses which these words are asserted to be capable of.

"1. First of all then, some assert, that to be stricken for transgression imports not here a punishment for sins past, but a prevention or taking away of sin for the future. So that Christ is said to be stricken, to suffer, and to die for sin, because by all this He confirmed to us an excellent and holy doctrine, the belief of which has in it a natural aptness to draw men off from their sins. In a word, because Christianity tends to make men holy, and cease from sin, and because Christ by His blood sealed the truth of Christianity, therefore He is said to *die for sin;* a strange and remote deduction, and such an one as the common rules and use of speaking would never have suggested....

"2. The other sense of these words, and which alone the Catholic Church receives for true, is, that 'Christ's being stricken for sin signifies His being punished for sin.' The

word *for* in this case denoting the antecedent meritorious cause of His suffering, and not the final, as the school of Socinus does assert; and consequently must directly relate to the removal of the guilt of sin, and not the power, as is also affirmed by the same persons. Now that Christ's suffering and being stricken for transgression imports that suffering to have been *penal* and *expiatory*, as it might with the highest evidence be demonstrated from several Scriptures; so at this time I shall confine myself within the limits of the chapter from whence I took my text; and here I shall found the proof of it upon these two expressions:—First, that 'Christ is said to have borne our sins.' . . . Secondly, the other argument shall be taken from that expression which declares Christ to have been made a *Sacrifice* or an *Offering* for sin . . ."

See the whole sermon.

See Dr. John Scott's "Christian Life," vol. ii. sect. v. "Concerning the First Act of our Saviour's Priesthood," viz. Sacrificing.

See also Archbishop Secker's Sermon, vol. i. serm. vii., on the text 1 Cor. i. 22—24; also ibid. vol. ii. serm. vii., on the text Gal. vi. 14.

Also Bishop Butler's "Analogy," part ii. "Of Revealed Religion," chap. v. sect. vi.

Dr. Isaac Barrow.—Serm. LXXII. The Doctrine of Universal Redemption asserted and explained,—(p. 375, &c. Clarendon ed.)

"Our Lord is *the Saviour of all men,* as having effected that Almighty God (who upon great provocations was justly displeased and angry with man, who had averted His face, and withdrawn His favour from mankind, whom our apostacy and rebellion had rendered a stranger and an enemy to us,) hath deposed His wrath toward mankind, hath conceived a kind of affection to it, doth cast a favourable aspect upon it, being thoroughly reconciled

and made a friend thereto by our Saviour's mediation. 'This is My beloved Son, ἐν ᾧ εὐδόκησα, in whom I have been well pleased,' was the attestation given from God to our Lord; the meaning whereof in regard to men, the holy choir of angels did interpret, when after the gladsome report of His birth, (that great joy which should be to all people,) they sang, 'Glory be to God on high, on earth peace, good-will toward men.' Which St. Paul further declareth when he saith, that by Him εὐδόκησε (Col. i. 20, Eph. i. 10,) God pleased to reconcile unto Himself all things, upon earth and in heaven; and when he saith, that 'God was in Christ, reconciling the world unto Himself, not imputing their sins,' (2 Cor. v. 19;) and 'when we were enemies,' saith he again, 'we were reconciled to God by the death of His Son' (Rom. v. 10). 'When we were enemies,' that implies God antecedently to any man's conversion to have been appeased, and become favourably disposed toward all men; or toward those whom St. Paul speaketh unto as men; so the reason of the case doth import, and so the analogy which St. Paul immediately after propounds between the results of Adam's transgression and our Saviour's obedience (as to provocation and reconciliation, to condemnation and absolution, to the intents of bringing death and life upon all men,) doth enforce. Whence it is that God declareth Himself now to bear an universal good-will to mankind, that He doth earnestly desire the welfare of all men, and is displeased with the ruin of any man; that He 'would have all men to be saved, and to come to the knowledge of the truth,' (1 Tim. ii. 4,) because 'there is one Mediator between God and man; that He would not have any perish, but that all should come to repentance,' (2 Peter iii. 9;) this He affirms,—yea, for the confirmation of our faith and our consolation therein, He in the evangelical prophet shews it: 'As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,' (Ezek. xxxiii. 11).

So far toward our salvation is done; God meets us half way; *He is reconciled unto us*,—it remains only that we be reconciled unto Him. 'Be reconciled to God,' (2 Cor. v. 20).

"2. Jesus is the Saviour of all men, by *satisfying the Divine justice* and repairing God's honour in their behalf. The disloyal and ingrateful behaviour of men had so wronged, so endamaged, so dishonoured God, (had so abused the goodness, disparaged the wisdom, slighted the power, impeached and slurred the authority of his Creator, had so prejudiced all the rights and interests of God,) that by the Divine wisdom it was thought fit that he should not be restored into a capacity of mercy and favour without a signal compensation made, and an exemplary punishment undergone, whereby the right of God should conspicuously be asserted, His love of goodness and dislike of wickedness should be remarkably demonstrated, and every creature in heaven and earth should be solemnly admonished of its duty; of the reverence and obedience it owes to the great Creator, of the heinous guilt and horrible mischief it incurs by offending Him. Such a compensation man was no wise able to make, or fit to undergo such a punishment: our Saviour, therefore, out of infinite pity and charity, did undertake both, (Phil. ii. 7;) by a voluntary condescension putting Himself into the low and weak state of man, subjecting Himself unto that law which man was obliged unto, and suffering the pains which man had deserved. This He was pleased to do in man's behalf, and in our stead; and God was pleased to accept it as so done. His Incarnation (or exinanition of Himself, as St. Paul calleth it,) was an act of that high duty and goodness, that it in virtue surpassed all the obedience which all creatures were able to render; that it yielded God more satisfaction and more honour than the joint endeavours of all the world could confer. His with so intense charity and cheerfulness fulfilling all righteousness did far more please God,

than all our most exact obedience could have done; His enduring bitter pains and disgraces, (considering the infinite dignity of His Person, His near relation and dearness to God, His perfect innocence and rectitude, yea, His immense charity, contentedness, and patience,) more than countervailed the punishment due to the sins of all men. Such a payment was more than served to discharge all our debts, (it served to purchase an *overplus* of graces and blessings,) so rich a price was more than sufficient to ransom all the world from captivity; so goodly, so pure, so sweet, so precious a sacrifice, might worthily expiate and atone all the guilts of men."

Bishop Beveridge, Serm. CXXXII. Salvation wholly owing to Christ, (p. 403, folio ed.)

"1. He executed His priestly office for us by making atonement, propitiation, and satisfaction for our sins, in His own body, by offering up Himself as a Lamb without spot for a sacrifice to expiate our sins, and so take off our obligations to punishment, which is so plainly asserted in Holy Scripture, that I cannot but wonder with myself how any one could ever have the confidence to deny it. For it is expressly said, that 'Christ hath loved us, and given Himself for us an offering, and a sacrifice to God for a sweet smelling savour,' (Eph. v. 2). 'He gave Himself a ransom for all, to be testified in due time,' (1 Tim. ii. 6). And He Himself tells us, 'He came not to be ministered unto, but to minister, and to give His life a ransom for many,' λύτρον ἀντὶ πολλῶν, 'the price of redemption instead of many,' (Matt. xx. 28). Hence the Apostle tells us that we are 'justified freely by grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past,' (Rom. iii. 24, 25). 'For when we were yet without strength, in due time Christ died for the ungodly.' And 'God commendeth His love towards us,

in that, while we were yet sinners, Christ died for us,' (Rom. v. 6, 8). 'He was wounded for our transgressions, and the Lord laid on Him the iniquities of us all,' (Is. liii. 5, 6). 'His soul was made an offering for sin,' (vs. 10). Hence the Apostle proves His priestly office from His offering up Himself as a Sacrifice for sin, (Heb. ix. 26, 28; x. 12). By all which, and many other such like places in Holy Scripture as might easily be produced, it plainly appears that Christ did not die only to confirm His doctrine, and shew us an example of patience, humility, and self-denial; as the Socinians, Photinians, Samosatenians, and other heretics have asserted, but that He died really as a sacrifice for our sins, and in our stead, so as to satisfy the justice of God, and pay that debt which otherwise would have been required of us.

"And indeed this is the ground and foundation of all our hopes and expectations from Christ: take away this, and our whole religion will fall to the ground; for God hath threatened death against all sinners, and unless Christ hath suffered that death for us, we still are, and always shall be, subject to it; and so, do what we can, we must of necessity perish unto all eternity. But blessed be the name of the Most High God for it, as there is no truth more necessary to be known, so neither is there any truth more clearly revealed in Holy Scripture than this is, that Christ died to make atonement and propitiation for our sins; so that none can possibly deny it, without the most palpable contradiction to the whole tenour of the Gospel."

Dr. Waterland's "Discourse on Fundamentals."

Works, vol. viii. p. 98, (Clarendon ed.)

"To this head belongs the doctrine of *expiation, atonement*, or *satisfaction* made by Christ in His blood; a *fundamental* article of Christianity, fully expressed, frequently and earnestly inculcated quite through the New Testament.

"To advance one's own righteousness in opposition to justification by the meritorious sacrifice of Christ, or as sufficient without it, is plainly altering the terms of acceptance, and frustrating the covenant in Christ's blood, as it is making Him to have 'died in vain,' which is subverting the whole Gospel.

"A religion *with a sacrifice*, and a religion *without a sacrifice*, differ in the whole kind. The first respects the *atonement* of our past sins and our daily infirmities; it respects God as the *Judge* and *Avenger* of wickedness, as well as the Rewarder of those who diligently seek Him: the other is a kind of *philosophical* institution, to train men up in the practice of piety and virtue.

"A religion *without a sacrifice* is at most but half as much as a religion *with a sacrifice;* and that half wherein they agree are of a quite different nature from each other. The practical part of religion is vastly altered by the *belief* or denial of the sacrifice and expiation of Christ's death." (Sherlock, "Vindicat.," quoted by Dr. Waterland.)

"In a word, to deny the expiation or satisfaction is to renounce the Christian covenant, and is refusing to be saved upon the Gospel terms; which undoubtedly must be erring fundamentally."

Bishop Taylor's Advice to his Clergy, in the "Enchiridion Theologicum," vol. i. p. 348.

"LVI. Every minister ought to be careful that he never expound Scriptures in public contrary to the known sense of the Catholic Church, and particularly of the Churches of England and Ireland, nor introduce any doctrine against any of the four first general councils; for these, as they are measures of truth, so also of necessity; that is, as they are safe, so they are sufficient; and beside what is taught by these no matter of belief is necessary to salvation."

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